The Lutheran Standard

APRIL 25, 1961
Volume 1
Number 9

DENMARK
KOREA
JAPAN
TANGANYIKA
GERMANY
CONGO
INDIA

NORWAY
INDONESIA
PHILIPPINES
CANAL ZONE

ICELAND
BRAZIL
NEW ZEALAND

100 Foreign Students Study at A. L. C. Colleges

(See Page 3)

The Lutheran Standard
OFFICIAL PUBLICATION OF THE AMERICAN LUTHERAN CHURCH

Volume 1 APRIL 25, 1961 Number 9

FEATURES

Page

3 James Opyo, African . . . . . Norm Fintel
Students from many lands want to study in America. It's an opportunity for our schools.

11 Investment in Inquiry . . . Howard Sandum
A survey of the Department of Higher Education.

12 Question 7 . . . . . Ewald J. Bash
The new motion picture produced by Lutheran Film Associates deals with Communism.

14 We Observed the Jubilee Year . . . . . Wilfred Bockelman
How St. John's Lutheran Church, Dickinson, N.D., has been observing the merger year.

16 Sing a New Song . . . . . Carl E. Fischer
Some of the new developments in church music.

REGULAR DEPARTMENTS

5 Karl A. Olsson
6 From the President
7 News
19 Mr. Editor
20 Editorials
28 Question Box
29 Family Size
30 Lifelines

STAFF

Edward W. Schramm, Editor
Rolf E. Aaseng and Wilfred Bockelman, Associate Editors
Lewis Holm, News Editor
John M. Jensen, Phelva Hetland, Melva Rorem, Lambert Brose, Karl Olsson, Marjorie Tiefenbach, Contributing Editors
Harry E. Krieg, Jr., Circulation Manager
Luther Ohrstedt, Advertising Sales Manager

Published biweekly, every other Tuesday, by Augsburg Publishing House, R. E. Haugan, general manager. Editorial and circulation offices, 426 South Fifth St., Minneapolis 15, Minn. Advertising offices, 57 E. Main St., Columbus 15, Ohio.

SUBSCRIPTION PRICE, United States and Canada, $3.00 per year, $5.50 for two years. Second class postage paid at Minneapolis, Minn. Copyright © 1961 by Augsburg Publishing House. All rights reserved.

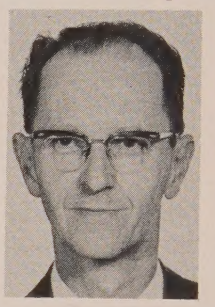
About This Issue . . .

In this issue "The First Time Around" (page 11) be around for the last time. This series of articles, ten by Howard Sandum, director of public inform for the ALC, has served as an introduction to the sions and departments of the new church. Within months two articles will appear on the church's auxiliaries.

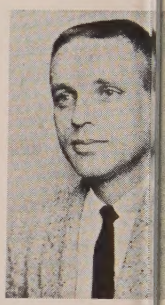
* * *

Next Sunday is Cantate Sunday. The introit fo day sounds forth the call, "O sing unto the Lord a

Ewald Bash



Carl Fischer



Norm Fintel

song." The Rev. Carl E. Fischer, an ALC pastor Port Angeles, Wash., and also an accomplished mus writes about some of these "new songs."

Since April is college month in Protestant circles, Fintel of the staff of the Board of College Educ points out some of the contributions of our church leges to education in other countries. One of the films soon to sweep the country is *Question 7*, proc by Lutheran Film Associates. The Rev. Ewald J. writes an analysis of it on page 12.

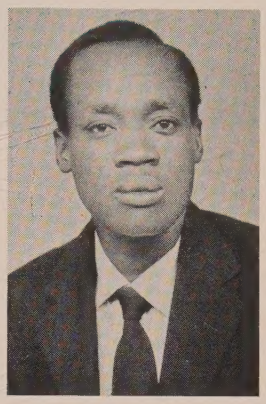
* * *

May 7 is Rogate Sunday, which by tradition two-fold emphasis. Throughout church history it been known as Prayer Sunday. In more recent ye has also been known as Rural Life Sunday. The issue of THE LUTHERAN STANDARD, dated May 9 feature an article on prayer by the Rev. Theodo Hax of the California Lutheran Bible School and on the challenge of the church in rural communiti Western North Dakota District President J. Elmo A son. Another delightful feature in the next issue w the first of two fantasies on a return visit by M Luther, who comes to see how things are going a Lutherans in America. The author—Professor Walt Tillmanns.

* * *

Pictures on the cover feature some of the foreign students studying at ALC colleges.

About 50,000 foreign students are studying in the United States. JAMES OPYO, AFRICAN is one of about 100 who are at the colleges of the ALC. His brothers would like to come too, but they lack funds. Russia offers them free scholarships to come to Moscow.



By Norm Fintel

HE IS a soft-spoken, dark brown man, a little red-eyed from long hours of study, but alert, thoughtful, almost contemplative. He is an African, one of 2,000 studying in the United States.

His name is James Opyo; his home, Kenya; his age 21 or 23 (his mother doesn't recall the exact year). He has been inspired to be a doctor by Albert Schweitzer. He knows Africa must soon produce its own Schweitzers. So he has come to the United States where he is attending Augustana Academy, Canton, S. D.

For James Opyo, coming to this country was a dramatic first experience. First time out of his country, first time in a plane, first time in an all-white school. He tells of trembling because he was sure Canton would be like Little Rock, Ark. But he was determined to have an education, so he came.

But Augustana Academy and Canton treated him so royally that he sometimes forgets what he read about Little Rock in his African newspaper.

James Opyo graduates from Augustana Academy in June. Next fall Concordia College, Moorhead, Minn., will be his home. One needs only a few moments with him to realize that here is a young man with unusual depth of understanding and a strong Christian faith. He is dedicated to a cause—his country and his people. Academy president William Hood feels Opyo is keenly aware of the problems of his country and especially of human relations.

THERE are a hundred like James Opyo at the other schools and colleges of the American Lutheran Church. That isn't many in a total student body of 12,750, but the percentage is not too different from other colleges across the land.

Reasons for foreign students selecting a particular college are, in the words of one admissions director, "almost as numerous as the students themselves." But their reasons for wanting to come to this country can best be summarized by James Opyo's relentless quest for an education.

"Education will help my people," he said. "Look at Nigeria. All of Africa looks up to Nigeria, not to the Congo."

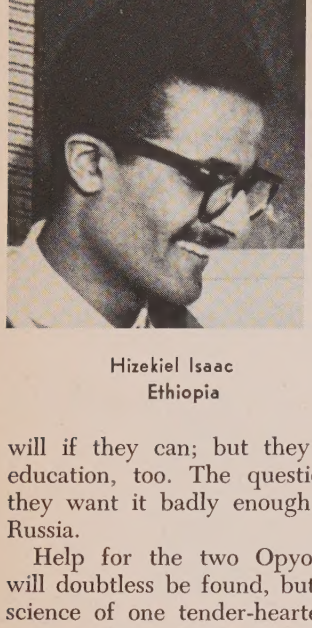
Opyo feels that the thousands of Nigerian college graduates have made that nation a leader in Africa. If Kenya is to take its place among free African nations it must have education, too.

President John F. Kennedy's Peace Corps plan brings smiles and words of joy. "We need teachers," Opyo argues. "If we could get 50, a hundred, or a thousand to come over and teach us—or better yet, teach us how to teach—it would be a blessing."

So they apply for admission to U. S. colleges by the hundreds, by the thousands, and by the hundred thousands, wanting an education. Because of Opyo's success at Augustana, President Hood and his staff are suddenly overwhelmed by not one, but 30 applications for admission and scholarship—all from Kenya.

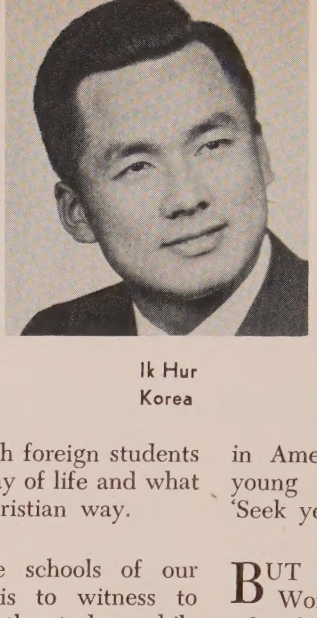
"What do you do with 30 applicants?" Hood moans. "We have no money, we have no way of knowing which is most deserving, and to top it all, two of them are brothers of Opyo."

There is more that worries President Hood. There is the report that Opyo's brothers, Herbat and Julius, have already been promised a scholarship to attend Russia's "Friendship University" near Moscow. James Opyo wants them to come to the academy, and they

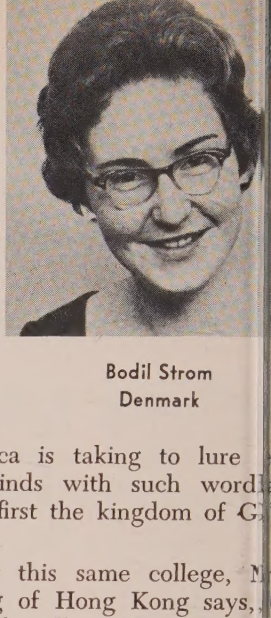


Hizekiel Isaac
Ethiopia

Dah-Teh Chu
Formosa



Ik Hur
Korea



Bodil Strom
Denmark

will if they can; but they want an education, too. The question is, do they want it badly enough to go to Russia.

Help for the two Opyo brothers will doubtless be found, but the conscience of one tender-hearted academy president asks about the other 28.

HOOD'S reason knows that he cannot help all 28, or the 280 who might apply next year, or the 2,800 the year after. His problem is one of selecting a few and doing the best job possible with them with the money that can be found to help.

President Hood will get much sympathy and understanding but little advice from his counterparts in 14 other colleges and schools of the ALC. From the president to the admissions director each school knows the problems and the heartbreaks of turning down competent, eager students because they are from a foreign land and because they have no money.

One might mistakenly gather from the small number of students on our campuses that there is no clearly thought-out program for foreign students on these campuses. This is especially the case when the objectives of our schools are compared to what the "professional" foreign student adviser recommends.

On most non-church college campuses it is generally agreed that the only justifiable objective "is to educate the student and make a professional out of him."

In contrast, the policy at Luther College, Decorah, Iowa, states:

a) The college students and faculty can learn much about foreign people and their culture through contacts with these student representatives.

b) The college wants to do what it can to share with foreign students the American way of life and what is more, the Christian way.

ONE motive the schools of our church have is to witness to other lands through the student while at the same time extending to him the benefits of a first rate education. Which has priority depends upon your point of view. It would appear that our colleges would not be true to their stated purposes if they neglected to witness to the faith in which they were founded.

The need for spiritual nurture, while more difficult to meet, is not lost at state universities. University of Minnesota foreign student adviser, Dr. Forest Moore, is emphatic in stating that students should be brought over for an education. At the same time, he recognizes the value of contacts with individual Christians. Dr. Moore feels that though many church and student Christian groups do their part, there is a distinct lack of personal witness for Christ.

"There is a need for the foreign student to contact the good American student who is a Christian and is articulate in his faith," he maintains. "Too often the American student cannot converse with anyone about his beliefs."

Concordia College's Ethiopian student, Hizekiel Isaac, agrees and insists that the church itself doesn't do enough to capitalize on the presence of the thousands of foreign students like himself.

"I would like to see more and more foreign students in Christian colleges," says Isaac, the Lutheran son of a retired Yemenite Jewish rabbi. "Thousands of students enter your land every year, and often I wonder what advantage the Christian Church in America is taking to lure young minds with such word 'Seek ye first the kingdom of G

BUT at this same college, M Wong of Hong Kong says, a big family college. Everybody s concerned for all. It makes su difference to have a Christian ed tion—both to the individual and t nation."

Both students happen to be theran. Many others are not. come via World Missions, Luth World Federation, the governm student exchange programs, alu and friends, and sometimes they "drop in."

"The average American," think Rolf Syrdal, head of World Mis for the ALC, "is a soft touch for ing a foreign student. The whole gram has been over-romanticized says.

Dr. Syrdal feels there is mor getting a student from a mission to this country than gathering f for him. Getting the right student treating him right while he is may mean a great deal to his h church when he returns.

Dr. Syrdal would like to see a gram worked out that would pro each college with at least one stu each year from the mission field the ALC. This would provide tinuity to the program and some surance of proper attention to student.

"Fund raising is essential," Dr. dal admits, "but think of the res sibility we assume. The student help will wield a far greater influ in his own country than any of own students could ever expec have here."

Still another practical concer the cost of transporting a studen

his country. According to World Missions estimates, five natives could be educated in a mission school for the cost of sending one to the United States.

Even so, the church cannot ignore the foreign student. He will come because he wants an education. He will come because he wants that education in America. When he comes we must help him—at our schools and colleges, and through our congregations near the colleges and universities across our nation.

POWERFUL blows can be struck in the battle for men's minds and hearts by the way these students are dealt with while they are here. It is certain that Edet Ubom and his Nigerian people will long remember Capital University.

Ubom, 23-year-old Capital University student, discovered that when hardship and misfortune strike, the love and concern of Christian friends can be dramatic and sensational. Ubom's mother died last spring leaving a sad and homesick son in Columbus, Ohio. That is when his fellow students rallied behind him and raised $1,000 for a round trip home.

"My coming home caused much sensation," Ubom said upon his return to complete his senior year. "My people thought I had been expelled. They weren't convinced until I showed them clippings of a story run in the Columbus *Dispatch*."

Nigerian newspapers picked up the story and expressed wonder and appreciation about Capital students, who by an act of love had given new meaning to the brotherhood of man.

Alumni, too, are getting into the act. Not long ago scientist Melvin Gleiter wrote to his alma mater, Wartburg College, and urged the Alumni Association to promote foreign student scholarships.

Dr. Gleiter, a research biochemist with Monsanto Chemical Company, is concerned about the possible inroads of Moscow's "Friendship University."

"The example of the Congo will be with us a long time," he writes. An independent nation with just 26 college graduates cannot exist in our complex society. Here is our opportunity to show our Christian faith in dynamic action—it could be our last chance."

Mr. Fintel is an assistant director of college education in the ALC.

On Being a Cosmopolitan

By Karl A. Olsson

The kneading together of our cultures is now proceeding so rapidly that a plea should be entered for the provincial—the man who just doesn't care to be a citizen of the world. He would like to retain his Mohalis stamp: he does not want to eat beach crabs in Oahu and roasted locusts in Brazzaville, or sit on the floor in Osaka and wear a breech clout and a garland in Samoa. He does not want to be told that international good will and the non-detonation of the bomb and the retention of the African republics in the United Nations and the pacification of the Moslems—that all this depends on his ability to eat and to act as if he enjoyed cold borsch, pilaff, ravioli, and blood pudding.

BACTRIAN PANCAKE

There is a lot of phoniness and some right down deceit in the international ping pong game. Everybody is so afraid to hurt international feelings and disturb the balance of power that meetings between foreign nationals often turn out to be no more than intricate demonstrations of double talk and frozen grins.

Some years ago we were invited by some Bactrian acquaintances, who were really very nice people, to a late supper in their home. There had been some activity earlier and this was to be the *piece de resistance,* the capstone on a jolly international evening in which they expressed delight in Dalecarlia (about which they knew very little) and we in camels: their hair, their diet, their manner of getting up and getting down, their speed of march, their commercial usefulness, their history, and their folklore (about which we knew nothing except what could be found in *Webster's Collegiate Dictionary.)*

THE MILK OF CAMELS

It must have been close to midnight and we had rowed back and forth across Siljan several times and taken a long sandy pilgrimage of "a ship of the desert" when we were finally ushered in to the table. On each plate reposed a large brown cake which was described to us as Bactrian pancake.

I don't know how you, dear reader, react to Bactrian pancake, but let me confess to you that to my hopelessly parochial taste it was terrible. We moved through not only goat's milk but semi-hard nodules which must have been goat cheese. We covered several acres of soggy crust, and now and then encountered something slippery I hoped was mushrooms and something gritty I think was rock sugar. And it was enormous and endless. After crossing the northern hemisphere of the cake and moving into the southern a short piece, I finally collapsed with a wan smile and a muttered assurance that Bactrian pancake was indeed "interesting." It was as close to a lie as it is possible to come.

UNYIELDING ROCK

I am not defending the sort of boorishness which refuses to see anything good in other cultures. Nor am I pleading for a universalization of the cheeseburger. What I am pleading for is the right to be discerning and to be honest. I have met Christians who in an effort to be courteous to people of other faiths have refused to remain faithful to the Name. I once saw a Christian church bulletin in which the prayer suggestions for the day were made up of a curious melange of Hopi rain petitions, Mayan fertility formulas, and some discreet quotations from Herbert Spencer and William Shakespeare. But the Christian faith is not just faith; it is *the* faith. And Christian praying is not praying to Manitou, Hertha, and Mater Magna, and the Greater Adz, but praying to the Father of our Lord and Savior, Jesus Christ. Our relations with people of other cultures and other faiths should not involve us in a rejection of that rock from which we were hewn.

From the President

Our Church *and* Other Churches

LAST APRIL the Constituting Convention elected a Committee on Relations to Lutheran Churches. In addition to the president, the following eight people are members: pastors—Gordon Huffman of Washington, D. C.; Myron C. Austinson of Janesville, Wis.; Edward C. Fendt of Columbus, Ohio; Alvin N. Rogness of St. Paul, Minn.; Fred MacLean of Webster, N.Y.; and Lawrence Siersbeck of Kenosha, Wis.; and laymen—O. W. Qualley of Decorah, Iowa; and Hugo N. Eskildson of Rockville, Md.

Monday, March 13, the committee held an organizational meeting in Chicago. Before it was the mandate expressed in Article X, Section 1, paragraph 4 of the Articles of Union stating: "This committee shall, under the direction of the Church Council, continue official negotiations already established by the uniting Churches, and shall stand in readiness to confer with any or all Lutheran Churches with the unification of all as an objective."

An additional assignment was made to this committee; namely, a referral from the Joint Union Committee asking assumption of responsibility to keep the channels of exchange open between the American Lutheran Church and the European mother churches of the former ALC, ELC, and UELC.

The committee accepted the referral from the Joint Union Committee by declaring, "It is important to maintain connections with antecedent churches, mission societies (in Europe), and daughter churches."

However, the committee will not continue the pastoral exchange program which was sponsored by the Norwegian Conference of the former ELC. It felt this exchange program was difficult to administer and limited in results. Instead, greater emphasis will be placed on the Lutheran World Federation exchange program.

Emphasis will also be placed on the maintenance of theological seminary contacts.

The United Evangelical Lutheran Church of Australia has a common spiritual origin with a large part of the former ALC. This was provided through the missionary work of Pastor Löhe of Neuendettelsau in Bavaria, Germany.

At present, the UELCA faces remarkable opportunities for missionary work and growth, but they have a shortage of pastors. Two pastors of the ALC are therefore being loaned to the UELCA. Pastor Paul E. Albers of Bloomfield, Iowa, left for Australia last year, and in a few weeks Pastor Wende Dahl of Sioux Falls, S. D., will be leaving to a congregation in Brisbane for a period of five y

IN the summer of 1959 the Lutheran Church- souri Synod, meeting in general convention i Francisco, Calif., authorized an approach to American Lutheran Church for the purpose of ating discussions looking to agreement "in matte doctrine and life."

This resolution was conveyed by President F ken of the Lutheran Church—Missouri Synod January, the first month that the ALC was func ing as a new church. It was placed before the mittee on Relations to Lutheran Churches at meeting in Chicago. The committee received overture with gratification and instructed the p dent to write to Dr. Behnken, accepting the tation.

Since 1961 is already crowded with many commitments, the committee suggested that the meeting with members of the Committee on trinal Unity of the Lutheran Church—Missouri S be sought at a time that might be mutually con ient early in 1962.

The committee is maintaining friendly, info contacts with the Joint Commission on Luth Unity, which is negotiating the merger of the Un American Evangelical, and Augustana Luth churches and the Suomi Synod, to be known as Lutheran Church in America. In anticipation of sible conversations with this church when it be functioning in 1963, the committee has asked th careful historical study be made of the questio pulpit and altar fellowship.

In June the Lutheran Free Church will hol annual Conference. The possibility of conductin other referendum on whether or not the ch should seek union with the ALC will be on the a da. It is improper for us to express ourselves a this matter while the Lutheran Free Church i the threshold of making this decision. How we shall certainly follow the Free Church Confer with interest and prayer. And should the Church decide to ask for conversations lookin ward union, we shall be glad to return to the that was interrupted when they withdrew from Joint Union Committee's work late in 1955.

When the Committee on Relations to Luth Churches was about to adjourn its meeting in cago, one of the laymen, Dr. Hugo Eskildson quired about theological documents that have pl a part in past Lutheran inter-synodical discuss After a list had been enumerated, he asked that committee member might be supplied with co Then he added, "It is important for us to do homework."

In this spirit of careful and thorough work committee will seek God's leading in the impo tasks assigned by the church.—FREDRIK A. SCHIO

INTERNATIONAL

Tornado Hits Madagascar

Disaster struck the Madagascar Mission of the American Lutheran Church early Monday morning of Holy Week when winds of more than 150 miles an hour brought a localized waterspout-tornado to the area. Damage to the mission was estimated in excess of $65,000, but no mission personnel were injured.

Most of the houses lost all or part of their roofs, trusses, and beams, leaving only walls and ceilings behind. The storm was not the usual tropical hurricane that whirls over a width of about 150 miles and can be detected at some distance. It was a sudden disturbance, formed out at sea near Fort Dauphin, and it struck without warning.

In the Fort Dauphin area, the center of the mission, the church had just been repainted and a loud-speaking system had been installed. The wind moved it from its foundations, flattened the right wing, and crashed the steeple and bell tower down into the middle of the road. It is doubtful that the church can be repaired.

In addition to the extensive roof loss in Manantantely, a fire broke out at the boys' school during the storm, taking four of the teachers' houses.

In Manambaro the roof of the nurses' house sailed 100 yards away, causing great personal loss to the nurses.

Easter Sunday services were held as usual in a packed church in Fort Dauphin, partly under open skies. Missionaries were grateful to be alive.

Save and Serve: Sovik

A Lutheran World Federation authority on Christiain work in Africa and Asia has stated that "one of the inevitable consequences of a missionary program that includes welfare measures is that missions are accused of winning 'rice Christians.'"

Director Arne Sovik of the LWF Department of World Mission made the above statement as he warned that welfare projects promoted by western church-related agencies should not be carried out "apart from the traditional mission and younger church structure" in Africa and Asia.

"Attempts of the church to 'serve the world' without missionary involvement are as theologically and spiritually suspect," he declared, "as are missionary efforts without a concern for serving the world in its physical need."

"Christian service may not be done in isolation from the preaching of the Word," Dr. Sovik said in a report on the present state of Lutheran world missions that was published in the March issue of the LWF quarterly *Lutheran World*.

"That would be acting as if man lived by bread alone."

Dr. Sovik asserted that in Africa and Asia Lutheran churches and missions are "doing for the health and wealth of their people . . . far more in proportion to the size of the churches than is done in Europe."

The mission leader added, however, that what they are doing is still "not enough—not because they are not concerned, rather because they cannot put all their resources into this aspect of the work."

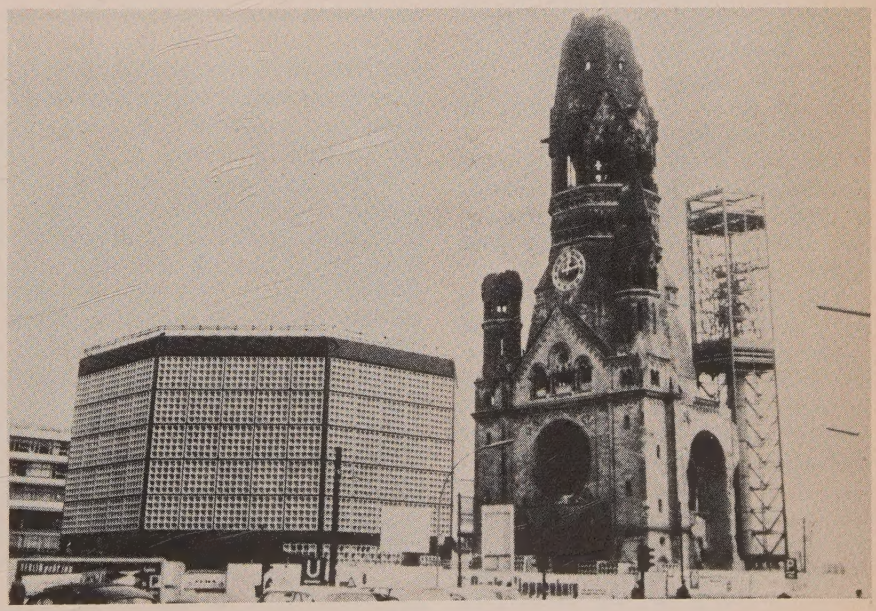
He pointed out that "the average Lutheran puts 24 cents onto the plate for 'foreign missions' each year."

Chaplains to Hear Theologians

Active-duty military chaplains stationed in the U.S. and overseas will hear three distinguished theologians during their annual retreats.

- Dr. Warren A. Quanbeck, director of graduate studies at Luther Theological Seminary, St. Paul, Minn., will be the lecturer at the Far East convocation to be held in Tokyo, Japan, May 15-18.
- Dr. Jaroslav J. Pelikan, professor of historical theology at the University of Chicago's Divinity School, will conduct a series of lectures May 1-4 at Berchtesgaden, Germany, for chaplains assigned in Europe.
- Dr. Martin J. Heinecken, professor of systematic theology at Lutheran Theological Seminary, Philadelphia, Pa., will conduct the three convocations to be held in the continental U.S.—Washington, D.C., Sept. 26, 27; Dallas, Tex., Oct. 17, 18; and San Francisco, Calif., Jan. 16, 17.

All the convocations will feature discussions on matters of current interest affecting Lutheran chaplains in addition to the usual sessions of a devotional and study nature, said the Rev. E. O. Midboe, executive secretary of the National Lutheran Council's Bureau of Service to Military Personnel, who announced the program.



West Berlin's new Evangelical Kaiser Wilhelm Memorial Church is rising beside the half-shattered tower of the old church named for Wilhelm I. The $1,500,000 octagonal structure of stone and glass, with a separate steeple and baptistry, will replace the worship house destroyed during World War II. Church officials wanted to demolish the old tower, but Berliners demanded that "Old Faithful" be retained.—Religious News Service photograph.

To "Reconvert" Europe

Pastors and theologians of six small European free churches which are in fellowship with the Lutheran Church —Missouri Synod have met and declared their determination to "reconvert pagan Europe," according to a report in *The Lutheran Witness*. The church journal quoted an official press release that said one theme "was repeated again and again through the historic first meeting"—that "the reconversion of Europe is one of the major tasks facing Christianity and our Lutheran Church in the 20th Century."

One speaker, a pastor in Middlesex, was said to have characterized most British and Europeans as "baptized pagans" who drift through life not knowing "what it is to have a real anchor to hold to."

Bodies represented at the conference were the Evangelical Lutheran Church of England, the Polish Lutheran Church in exile, the Evangelical Free Church of Germany, the Evangelical (Old Lutheran) Church of Germany, the Lutheran Free Church of France, and the Lutheran Free Church of Belgium.

Teacher Named for Africa

Dr. Hans-Werner Gensichen, a Lutheran professor at Heidelberg University in Germany, has been appointed an associate director of the Theological Education Fund (TEF) of the International Missionary Council to take charge of a special program in Africa for the training of ministers and lay leaders.

The TEF is an international interdenominational organization started in 1948. It provides higher theological training for ministers in Asia, Africa, and Latin America.

The special program in Africa is being started in recognition of pressing needs there for theological education assistance. Special institutes for seminary professors, training of lay leaders, consultation with heads of theological schools, production of a journal of theology, and programs to increase the effectiveness of theological libraries are planned.

The National Lutheran Council, acting on a request from its Division of Lutheran World Federation Affairs, has authorized an annual contribution of $13,300 for five years toward the special Africa program.

NEWS ROUNDUP

● "Of the 2.85 billion inhabitants of the earth, 56% are insufficiently nourished, 20%—that is, about 575 million people—live on the edge of starvation. Many millions more die yearly as a result of the scarcity of food. Only 24% of the earth's inhabitants, and these are mainly members of the white race, have sufficient to eat. No one in our country can be indifferent to these facts. Whoever tries to ignore them does wrong."

The above statement sounds as if it might have come from affluent America, but it didn't. It is an excerpt from the "Call" sent out by Protestant Christians of East and West Germany last year in their "Bread for the World" fund appeal.

● Pastor Henry A. Mueller, who served as a missionary both in Iran and in Iraq, is now serving St. Paul and St. John churches, Mazomanie, Wis. Pastor and Mrs. Mueller were in Iraq until 1958, when the pro-western government was overthrown by the Communist-inspired revolution and all foreign missionaries were forced to leave. Iraq remains closed to missionaries.

● Fairview Hospital in Minneapolis is one of many institutions that are trying to acquaint young people with the various careers in their fields. At a recent Health Career Day, the hospital, which is owned by 31 ALC congregations joined in an association, acquainted the youth of the area with various health careers.

● Dr. Ax Bundgaard, Wartburg College athletic director and basketball coach, will assume directorship of athletics and physical education at South Dakota State this summer. Dr. Bundgaard, 43, served at Wartburg for 13 years, during which Wartburg won its first four Iowa Conference basketball championships.

● The mayor of Willmar, Minn. has accepted a full-time church position as director of church life in town and country in the three Minnesota districts of the ALC.

He is Erwin W. Rau. Mr. Rau has announced that he will continue as mayor of Willmar, but that he will dispose of his retail men's clothing store as he assumes his new position.

The new town and country church director's main job will be to de effective programs of church li rural Minnesota.

Mr. Rau is a graduate of the versity of Minnesota College of cation, and a former supervis boys at the Faribault State Schoo the Blind.

● Several years ago an Esto refugee, Mrs. Margaretha Varnik, great difficulty taking care of he and her three young children. husband had vanished when the mans mobilized Estonian troops, her job at a New Jersey veget processing plant paid low wages

Early this month Mrs. Varnik, now has a good job with Pit Bowes, Inc., received notice that son Marit had won a $9,000 four- college scholarship.

This was a source of pride for Varnik, but not a new pride.

In previous years both her c children, Andrus, 23, and Reet, had won the same scholarship.

The scholarships are given by ney-Bowes, postal meter manufac ers at Stamford, Conn., on the b of scholastic ability.

● Dr. Hans W. Florin, 32, a man theologian and African af expert, has been named assistant rector of the Lutheran World Fed tion Department of World Miss Dr. Florin, who is now serving a ish assistant pastorate in Güters Westphalia, will begin his 18-m federation appointment on May 1 cording to the department dire Dr. Arne Sovik.

● Dr. Bengt Hoffman has resig as director of the Lutheran W Federation's Department of W Service effective on Oct. 1. At time the 47-year-old Swedish cle man will have completed five yea senior official of LWF/WS, w $1.6 million annual program of in church aid, refugee assistance, m rial relief, cultivation of congr tional life, and international excha benefits people in more than 25 c tries.

Dr. Hoffman and his family pla spend the coming year in the Un States, where he intends to do p graduate study before taking ano position.

NATIONAL

Schiotz Hits Church-School Aid

The demand for federal aid to parochial schools "would inevitably lead to deterioration of the public school system," according to Dr. Fredrik A. Schiotz, the president of the ALC.

In a letter sent to pastors of the church, Dr. Schiotz urged that ALC members make their views on the issue known through letters to senators and congressmen. (For help in writing congressmen, see the *L.S.* for April 11, page 24.)

"No one can be sure," said Dr. Schiotz, whether federal loans for private or parochial schools would be declared unconstitutional in any test before the Supreme Court. "However, it is certain that the Roman Catholic demand is contrary to what has been accepted American policy."

The president's pastoral letter was accompanied by an analysis prepared by Dr. Carl F. Reuss, director of the church's Commission on Research and Social Action.

"Protestants are convinced that this Roman Catholic demand for long-term interest loans is a minimum, precedent-setting device which if accepted will pave the way for later pressure for full public support for Roman Catholic schools," Dr. Reuss said. "It is seen as a major attack on the wall of separation between church and state."

"Parents have the unquestioned right to send their children to private schools. They then must expect to pay the costs of their decision. . . ."

Although stating that "what is constitutional is not for us to say," Dr. Reuss pointed out that governmental loans or grants to church and other private elementary and secondary schools are "contrary to the public interest."

Students Visit Washington

The nation's top military official, a Lutheran layman, welcomed 162 Lutheran college and seminary students to the Pentagon late last month.

Greeting participants in the 12th annual Washington Seminar for Lutheran Students was General Lyman L. Lemnitzer, chairman of the Joint Chiefs of Staff, and member of the United Lutheran Church in America.

Of the 162 participants, 36 were members of the ALC.

While in Washington the students had an opportunity to observe the federal government operation, discuss current issues, clarify the responsibilities of Christian citizenship in a democracy, and appraise the role of Christians in public life.

Seven of the eight former governors of Minnesota who are still living and the present governor, Elmer L. Andersen, are Lutherans. Eight of the nine posed for this picture in Minneapolis recently. Former Governor Orville L. Freeman, now U.S. Secretary of Agriculture and also a Lutheran, was not present. Seated left to right: Governor Andersen (ALC); J. A. O. Preus (Ev. Lutheran Synod—former Norwegian Synod); Harold E. Stassen (Baptist). Standing: C. Elmer Anderson (Aug.); Edward J. Thye (ALC); Luther W. Youngdahl (Aug.); Hjalmar Petersen (Suomi Synod); Elmer Benson (ALC).

LCA Plans Chicago Seminary

The Lutheran School of Theology at Chicago has been chosen as the name of the new seminary being planned through consolidation of existing institutions of the four church bodies merging to form the Lutheran Church in America.

The proposed school will succeed Augustana Theological Seminary of the Augustana Lutheran Church, Chicago Lutheran Theological Seminary of the United Lutheran Church in America, Grand View Seminary of the American Evangelical Lutheran Church, and Suomi Theological Seminary of the Finnish Evangelical Lutheran Church (Suomi Synod).

The exact location of the seminary has not been determined, though it has been decided that none of the present locations will be permanently maintained.

An enrollment of approximately 500 is anticipated at the school. In addition to an undergraduate program leading to the bachelor of divinity degree, plans call for graduate courses for master's and doctoral degrees, a program for laymen preparing for service in the church, and continuation of the School of Missions now affiliated with Chicago Lutheran and supported by the ULCA and Augustana.

Dr. Schuh Re-elected

Dr. Henry F. Schuh of Columbus, Ohio, honorary president of the ALC, has been elected to his second one-year term as chairman of the National Lutheran Council's Division of Lutheran World Federation Affairs.

Dr. Schuh was president of the former American Lutheran Church until it merged with the United Evangelical Lutheran Church and the Evangelical Lutheran Church to form the new ALC.

Also re-elected as officers of the LWF Affairs Division at its semi-annual meeting on March 22 were Dr. Malvin H. Lundeen of Minneapolis, president of the Augustana Lutheran Church, as vice chairman, and Dr. John M. Stensvaag, also of Minneapolis, president of the Lutheran Free Church, secretary.

Peace Corps Helps Church

The Kennedy administration's Peace Corps will cooperate with church-related and other private voluntary agencies in helping the free world's needy peoples, according to a statement issued recently by the corps and approved by Robert Sargent Shriver Jr., corps director.

Mr. Shriver said that the new governmental organization "wants to help, not replace, private agencies, which are doing an excellent job in this field."

"The Peace Corps has taken the position from the outset that its activities must encourage private initiative in the field of international education and assistance to foreign nations," he said. "At the same time the Peace Corps wants to learn from the experience of private agencies and to make use of the techniques they have developed over several generations of international service."

Religious bodies have been carrying on the aims of the Peace Corps for many years through their own social welfare and missionary programs overseas.

In defining the eligibility of private agencies to work with the corps, the statement declared: "A project which meets Peace Corps criteria and standards will not be barred from receiving Peace Corps support because it is sponsored by a religious or sectarian group. No support will be given such a project if it furthers any religious, sectarian, commercial or propaganda causes or releases funds for such purposes."

Missouri: "Cut NCC Ties"

A resolution urging the Lutheran Church–Missouri Synod to sever all connections with the National Council of Churches was adopted by the denomination's Texas District at its 38th annual convention in Austin.

The Missouri Synod is not an official member of the NCC but has cooperative arrangements with several of its departments and commissions, notably in the fields of home and foreign missions and social welfare.

"Some officials of the NCC have assumed that the cooperation of our boards and departments means that we are in agreement with all that is done in and by the NCC—and this is simply not true," said the Rev. Charles W. Keturakat, pastor of St. Paul Lutheran Church, San Antonio, and a member of the committee that drafted the resolution.

In an opening convention address District President Albert F. Jesse called on Lutherans to take "an uncompromising stand on sound doctrine and practice."

"Spiritual resources of our nation by which so many powerful foes have been overcome in the past are being depleted," he said. "Cries for amalgamation of once relatively conservative church bodies with those which have been consistently liberal are ominous indeed."

Some of the boards of the American Lutheran Church have cooperative arrangements with some of the departments and commissions of the NCC just as do some of the boards of the Missouri synod. However, also like the Missouri Synod, the ALC is not a member of the NCC.

Jews Have More Cancer

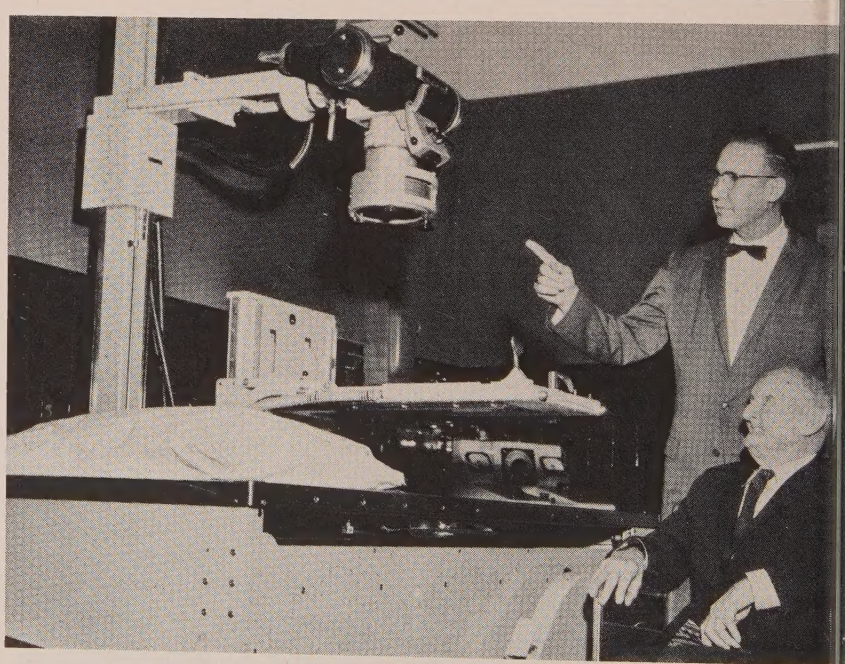
Evidence that death rates from various types of cancer differ remarkably among the three major religious faiths in the U.S. is shown in a st published by the Journal of Nati Cancer Institute.

Statistics are based on 84,431 cer fatalities in New York City pitals over a five-year period and resent the preliminary findings of Vaun A. Newill of the Departm of Epidemiology of Harvard Uni sity's School of Public Health.

Initial purpose of the study wa gather evidence of a phenome long observed by cancer researc —that cancer of the cervix, a com cause of death among women found much less often among Je women than those of other fa The study strongly confirmed showing the death rate for that c among Jewish women to be onl per 100,000, compared with 22 Catholic women and 24.8 for Pr tant women.

On the other hand, Jews found more susceptible to some of other forms of cancer to the ex that their over-all cancer death is estimated at 543.5 per 100, compared with 533.9 for Protest and 504.4 for Catholics.

(More Church news on page



The Rev. Lester C. Johnson, standing, administrator of Grace Lutheran Hospital and S torium in San Antonio, Tex., explains the workings of one of two new X-ray mac recently installed at the institution. Seated is Mr. Howard F. Richey, San Antonio ran and cattleman, who donated the modern machines because he was grateful for ser received in the medical portion of the hospital. Grace Lutheran Sanatorium offers tub losis medical care to Lutherans. According to administrator Johnson, funds received thr the Christmas seals program of the ALC and from individual donors make it possibl the institution to give care "to whatever degree of benevolence is needed, eve the degree of entirely free care."—San Antonio Express Photo.

The First Time Around – *Higher Education*

INVESTMENT IN INQUIRY

By Howard Sandum

College Education

CAMPUSES of the American Lutheran Church have maintained traditions of warm family feeling through the past several decades of educational storm and sometimes shipwreck. That they have survived both adversity and expansion in a spirit of friendly confidence is one of the casual evidences of the Christian faith that lives there.

Despite this, troubling questions are being asked about the schools as a system of privately supported education. By 1970, at the predicted growth rate, there will be twice as many students to provide for as the 12,735 now enrolled at ALC schools.

Those who will be graduating from the 10 colleges, 3 junior colleges, and 2 academies of the ALC will have to answer, with the rest of the church, questions like these:

- Does the rather notable history of our colleges give us ground to believe that we should continue and even expand the church's system of educational institutions?
- If so, are we as a church ready to do this?
- And if this is so, what kind of higher education shall we offer in order to be most effective?

Colleges of the ALC have been strengthened since World War II. They have kept up with the national average in enrollment growth—about 8%—while other private institutions have fallen behind the pace set by tax-supported schools. In fact, many educators predict that within the next half century the church college as we have known it will virtually disappear.

The squeeze comes because costs of quality education continue to rise, even though more money than ever before is available through such channels as philanthropy and research support, as well as from the church.

Dr. Rand

Is there a point beyond which the church cannot go?

Issues of this nature are within the consideration of the church's Board of College Education, for which Dr. Sidney A. Rand, 44-year-old former college president, is director.

The board cooperates in several directions. With the Board of Theological Education it forms the Department of Higher Education (which is in the Division of Education along with departments of parish education and youth activity).

Authority at each campus is given to a board of regents. The Board of College Education serves as a link between the ALC and its schools.

Presidents of the institutions, and boards of regents, cooperate closely in projecting future educational policy. This summer, the board will bring together these groups in an attempt to reach fundamental objectives in the light of the future role of Christian education.

Included in the task of the board is the training of church workers. A major reason for the existence of church colleges is the preparation of future pastors; they are also an important source of lay church leadership. In the new church, an assistant director has been assigned to broaden and deepen the preparation of lay persons for church service—a field in which more than 600 are now employed full-time.

The church's clear call to pursue free inquiry stems from the First Article of the Apostles' Creed and the position that, in Dr. Rand's words, "this is God's world." Therefore the world must be known.

"The church ought to be the agent in society best able to approach the whole task of the pursuit of knowledge and truth," he says, "with humility and understanding."

"Humility, because the world really isn't ours. Understanding, because the world is important in relation to *eternal* truths."

"The sad truth," he adds, "is that so often the church has failed its scriptural responsibility of being a servant. Too often the church has sought to dominate the truth, to use it, to be an authority in areas where it is not an authority."

Thus the ideological challenges facing higher education in the ALC are being met, not with bland assurance, but with an attitude of self-searching and a hope that what has been planted may grow.

COLLEGE EDUCATION STAFF

Dr. Sidney A. Rand, director
Dr. Loren E. Halvorson, assistant director, church occupations and lay training
Mr. Norman Fintel, assistant director, promotion and research

Theological Education

THE earliest traditions of the Christian religion mingle with contemporary concerns in the responsibilities of the ALC's Board of Theological Education. For its function is the preparation of "consecrated and well-equipped" clergymen.

The board helps the four units of the ALC's seminary maintain a steady course. It seeks to keep spiritual and academic standards high (present level: three years of schooling plus one of internship beyond the bachelor's degree; graduate study available). It assures that the seminary's doctrine and life are in harmony with the church's confession of faith.

Nearly 1,000 students are enrolled on the seminary campuses at Columbus, Ohio; St. Paul, Minn.; Dubuque, Iowa; and Saskatoon, Sask. The oldest is at Columbus; the largest is at St. Paul.

Complex as its task may be, the board does not employ an executive staff; a secretary, Miss Rosalie Anderson, maintains its office in Minneapolis.

Question 7

By Ewald J. Bash

7 7 7 7 7 7 7 7 7 7 7 7

Your boy is graduating from Central High School in two months. You are proud of the record he has made in his years of schooling, the talent he clearly displays. Already you can see him marching across the platform to receive his diploma, and you envision the future opening for college and career. But one thing blocks the road. He must answer a government questionnaire which in effect requires him to deny his Christian faith publicly in order to graduate. On the answer to a question—call it "Question 7," if you will—rests the fate of the diploma.

Pastor's son, Peter Gottfried (left) and his Communist te
er, Rolf Starke, go on a hike in "Question 7" where
conversation will likely be about the glories of Commu

Incredible? Here, perhaps. But it is a daily predicament for Christian young people in East Germany as they grapple with questions of their vocation, Communism, and faith.

Question 7 is the name of a movie, produced by Lutheran Film Associates, that deals with this problem. Sensitively written, well-directed, and capably acted, the motion picture is a worthy successor to *Martin Luther*, the first film made by LFA. Reviews stretch favorably far beyond Lutheranism—from *Time* magazine to Roman Catholic journals. It will be seen commercially all over the United States in the months ahead.

Set in East Germany where the church lives under the sickle and the hammer, the film describes the elemental struggle of the church to exist under Communist pressure. It opens and ends on an ominous note; in fact, in certain ways one has the impression of a recurring nightmare. At the beginning a small-town German pastor is summarily sent to prison on an obviously petty pretext. At the end, despite integrity and eloquence, his successor has discovered a similar fate in store for himself, though the fate is his choice, and the decision is unflinching.

But, even though the film describes the impact of Communism on the pastor and the village community, the pivotal problem is for Peter, an adolescent of 15. If he wants to continue his musical career he must compromise with the state, which is all too eager to announce the defection of a pastor's son from the faith of his father. The alternative is withdrawal from the conflict and flight to the West—in the final analysis, not a satisfying solution either. That the boy's decision is made unserenely and in anxiety is a compliment to the realism of the film.

It is to the credit of the produ that they have painted their ca with a full-dimensional view of C munism—a rarity on the Amer scene. Thus the mood is realisti every way. Events can be fully d mented and are typical, not unus If anything, the nature of the C munist threat becomes more vivid cause of deliberate understatement the writers.

MARXIST characters are furt more treated as people, no sinister caricatures. The youth lea who tries to win the boy Peter to Marxist point of view carries eno attractiveness to make clear that temptation to leave Christianity real one. If anything, in the barg the Communist threat is more vit perceived.

Actually, until we see Commun

as real people, capable and confident, we haven't understood what one theologian calls "the demonic nature" of this heresy.

The treatment contrasts most favorably with other cinematic efforts to grapple with the problem. Too many pictorial presentations of Communism are naive to its challenge. Suggested solutions to the problem it presents are an odd combination of childishness and cynicism when measured against the questions raised in *Question 7*.

The picture gives clear glimpses of how Marxist thinking confronts the Christian Church at every level of thought and life. It should be a sobering moment for those who live under the illusion that the matter can be settled by arresting a few conspirators.

For instance, until Christian students have been confronted academically with what Communism has to say about the Christian Church, they will not be ready to deal with the Marxist in the debate forums of the world, for naked force is not the sole point at which there is encounter.

Here the strength of Christians in such discussions need not be a cause for anxiety. We do not need to defend the truth. It defends us! The real fear we need to have is that our students will be "protected" and thereby prevented from a real encounter with what Marxism has to say. Such "protection" may bring a rebellion that throws the young person into the arms of Communism in protest. At the least, it fails utterly to equip the Christian for debate.

Peter receives counsel from his father as the Communists are trying to estrange him.

Shunning the cynical indifference with which facts are strung together in some other anti-Communist films, *Question 7* understands that Communism is not to be defeated by using Communist tactics. Rather there is a moving and searing power about the magnificent climax, which proposes the true counterpoise to Marxism—the Spirit and the Word. Rarely have the words of Scripture been so completely wedded to an event as when the pastor declares his faith before the sentence is pronounced: "We are troubled on every side yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus' sake . . ." (2 Cor. 4:8-11).

IT IS also a tribute to the filmmakers that they make no effort at an artificial resolution. Communists are not converted. The struggle goes on! *Question 7* leaves the conflict of this time unresolved, because at this moment it basically still is. Such a closing chastens super-patriots who grossly over-simplify the struggle and seem to infer that the solution will come quickly when we discover the Communists, mark them, learn their methods, and jail them.

And the picture leaves one pondering on how Communism is to be met by Christians at the point of severest attack—in the Iron Curtain countries. It gives one an acute awareness of the agony there, of the austere alternatives for Christians living under the scourge.

Should one flee before the mailed fist of Marxism? Literally millions have felt this was the only way out and have crossed the treacherous boundary between East and West. Carried to its final conclusion this would mean the extinction of the Lutheran Church of East Germany. But we who do not have to live with a decision to stay dare not despise such an answer.

But consider yet another possibility. Should a Christian embrace martyrdom and defy the totalitarian regime? To answer is almost to tread on holy ground, for who can recommend this for his brother when he himself is not risking his own neck? What obligations, for instance, does a pastor have who is in imminent danger of a concentration camp sentence if he has a young family? Should such a man then embrace a prison term?

Yet another answer comes from the factory foreman of the picture. He advises his family to "be like a radish: red—but only on the outside." This seems less heroic, yet it might be said in some future retrospect that such people even in compromise are playing a significant role in the conflict.

It should be noted that these are the *only* live options in the present time for those who live behind the Curtain, and none is an easy one. Probably all three answers must be given under the circumstances, and American Christians would do well to respect whichever of the three is chosen by those under the stress of such a totalitarian regime.

BUT, lest the film be thought of as a picture concerned with events "over there," we would do well to underscore yet another issue subtly raised by the *Question*. Is there any resemblance to be discovered in the situation of the young Peter and the youth of the Free World?

In a very real sense it is absurd to count the two situations similar. Yet there are some storm warnings up that youth is also experiencing difficulties even in this land of the free. The theme of conformity is here more subtly played, more deceptively couched in the platitudes of the countryside; but the youth who sounds the notes of his Christianity in a different key from the standard may encounter severe opposition.

While Christianity is loudly tolerated in its several forms in the United States, the individual Christian must be careful that the form is one of the correctly-filtered brands. A Quaker or a Mennonite or a Hutterite has much more difficulty practicing his faith than does a Lutheran. A sit-in striker may literally land in jail for his ex-

(Continued on page 18)

Mr. Bash is an assistant youth director of the American Lutheran Church.

"I don't know how to describe it," said one of the members of St. John's Lutheran Church in Dickinson, N. D., "but there is a new aliveness in our congregation. You can sense it. . . . People seem to be glad to come to church. Our family found the whole year a very exciting experience."

Pastor Peter Hinrichs of St. John's Lutheran Church, Dickinson, N. D., discusses plans for the Year of Jubilee with members of the congregation.

They Observed the Jubilee Year

By Wilfred Bockelma

IF THE people of Dickinson, N.D., would ballot for their favorite song, "On Our Way Rejoicing" would stand a good chance of coming out on top.

One day Attorney Bruce Howe noticed his seven-year-old son, Randy, teaching it to the neighbor children. Obstetrician Harlan Larsen, his wife, and four children started their vacation last year to the tune of "On Our Way Rejoicing."

Every other month or so the song is sung at St. John's Lutheran Church in Dickinson. For actually the song is a hymn—No. 195 in the new red *Service Book and Hymnal*—and St. John's Church is responsible for popularizing it in Dickinson.

It's a kind of theme song for St. John's this year, this congregation that took seriously the ALC's recommendation that the year between Pentecost 1960 and Pentecost 1961 be observed as a Year of Jubilee.

Music has played an important part in their program. One of the climaxing events of the year's observance will be the presentation of *Una Sancta* on May 14. Osborne T. Belsheim, head of the Division of Fine Arts at Dickinson State Teachers' College and also director of music at St. John's Church, will direct a massed choir and the college orchestra for the *Una Sancta;* and Dr. George Schultz will be the narrator. Dr. Schultz was also the narrator when the *Una Sancta* was given the first time at the constituting convention of the ALC last April.

But emphasis on music was only part of St. John's Year of Jubilee program. And the Year of Jubilee itself was only a part of the overall program of the congregation.

"It all came about in this way," explained Pastor Peter C. Hinrichs. "A couple of years ago our church council became concerned about the fact that the spiritual life of our congregation left much to be desired. Our stewardship was at a low level. Although our church attendance was average, there was much room for improvement.

"We wrote to the stewardship department at church headquarters in Columbus, Ohio—St. John's was a congregation of the former ALC—and asked for assistance. A member of the stewardship staff offered to come out and spend a week analyzing our pro lem and making suggestions for vitalized program."

"But just then," Pastor Hinric continued, "our council became i terested in conducting an Eve Member Visitation. We decided carry on an EMV and get whatev help we could from church hea quarters by mail."

AND what has happened since th time? Among other things, ave age church attendance has risen fro 400 or less to 600 or more—whi for a congregation with a confirme membership of 850 is quite a l above average. Contributions for b nevolence rose from $2,255 in 19 ($2.90 per confirmed member) $8,500 ($10 per confirmed membe budgeted for 1961. The 1961 benev lence budget actually has a goal $12,250, including $1,500 from t women's organization and whatev is received in the special Jubilee tha offering on Pentecost Sunday.

But many other things have ha

ened in the congregation that cannot be measured quite so readily. Other things have failed to materialize—a reminder to the congregation that they still have a long way to go. One of the weaknesses is in the adult education program.

An adult Sunday school class of 25 is not very impressive for a congregation with a confirmed membership of 350. That is not to say that this class is the only program of adult education in the congregation. One of the primary functions of the 12 circles in the Women of the Church is Bible study. And the Brotherhood, which is gaining strength, is also concentrating on study at its meetings. Nevertheless, the congregation is aware that one of its immediate challenges is to strengthen its program of adult education.

DURING a three-day study of this congregation conducted by THE LUTHERAN STANDARD about 40 people came out one evening to be interviewed and to answer questions about their church. The main question to which an answer was sought was, "What significance did the Year of Jubilee have for your congregation?" The pastor was silent for the whole evening; the members and the interviewer did all of the talking. Two hours of answers pretty well crystallized in three general opinions.

1. There were actually two programs responsible for the revitalization of the congregation: the Year of Jubilee and the Every Member Visitation.

2. When put on the spot to say precisely what the Year of Jubilee had meant to them, the members of St. John's found it difficult to say. Perhaps the things that happened would have happened anyway because of what they described as the pastor's "dynamic leadership."

3. And yet, they pointed out, something *did* happen as a result of the Jubilee Year, even if they couldn't always put it into words.

A long-into-the-night and a half-day interview with the pastor also crystallized in some general opinions about the program at St. John's.

"When I first heard that THE LUTHERAN STANDARD was interested in a story about us," said Pastor Hinrichs, "I felt there was really no story at all. We've done nothing spectacular. We simply tried to do what is always the church's job to do—preach, teach, and counsel."

Pastor Hinrichs was almost ecstatic about the caliber of the members of his church council. "These people have been receptive to the idea of really coming to an understanding of what the purpose of the church is and then doing something about making the church what it ought to be," he said. "They became convinced, for instance, that giving $2.90 per confirmed member for benevolences simply was out of line with what this church or any church ought to do. The three steps were quite simple: recognize that there is a problem, analyze the problem, and solve the problem. And if you need help in these last two, don't be ashamed to ask for it."

THE Every Member Visitation program and the suggestions for the Year of Jubilee served their purposes excellently, the pastor said.

"I am aware," Pastor Hinrichs said, "that a lot of pastors have complained about the vast amounts of mail they get from church headquarters — particularly the material promoting Jubilee Year.

"It's true that this mail does get heavy at times, and the executives at church headquarters would do well to coordinate their mailings, but I for one have always appreciated what I receive from headquarters.

"If pastors would only understand that they are not *expected* to use everything that comes from headquarters, the situation might be cleared up a little. Perhaps church headquarters has never gotten this point across successfully, and—rightly or wrongly—pastors may get the idea that they are marked down as noncooperators if they don't use everything that comes from headquarters."

The point Pastor Hinrichs emphasized over and over again was that he presented all the material to the church council and they decided what would work in their situation and were glad to use it. If there was some they couldn't use—and there was a lot—they had not the slightest twinge of conscience about rejecting it.

"But when it came to the EMV," said Pastor Hinrichs, "we 'followed the book' right down the line. We weren't at all embarrassed about admitting that we had a problem and that church headquarters might have some suggestions that would help us."

THE biggest thing that the Year of Jubilee observance has done for St. John's Church is to make us conscious of the merger," said Pastor Hinrichs.

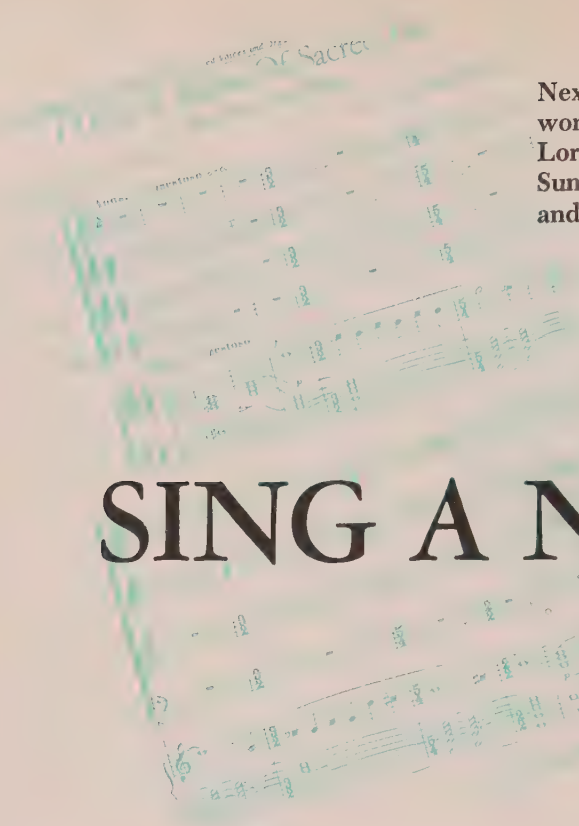
Dickinson is a strong Roman Catholic town. There is one other Lutheran church in town—a small Missouri Synod congregation—in addition to St. John's. Many of the members of St. John's have roots in other synods.

The Year of Jubilee gave St. John's an opportunity to study systematically what it long had taken for granted—that Lutherans of different backgrounds have a basic unity that underlies their church life. Again, music played an important role. A specific attempt was made to understand and sing the hymns that grew out of the history of each of the merging bodies.

But not only did the Year of Jubilee bring about a growing appreciation for Lutheran unity; it also made the congregation aware of its position in the church universal. Much use was made of the series of symbols supplied by the ALC Jubilee Committee. These helped to make the congregation more aware of some of the major festivals and doctrines of the Christian Church.

St. John's followed the family Bible study suggested for the Jubilee Year. If anyone had expected the response to be overwhelming, he was disappointed. Attendance was nowhere near the 850 confirmed members of the congregation. In fact, it was less than 100. But, said one mother, who attended all of the Bible studies with her family, "It was an exciting experience."

Pastor Hinrichs summed up the year in this way: "If there is any story here at all it is simply this that in our congregation we tried to capture the spirit of what the whole American Lutheran Church was doing and align ourselves with it. We were grateful for the Year of Jubilee material sent to us. We used what we could. Much of it we couldn't use. But what we did use helped make this an unforgettable year for us. And come Pentecost Sunday we plan to bring our thank offering."



Next Sunday in Lutheran churches throughout world these words will be heard: "O sing unto Lord a new song!" That's the introit for the Cant Sunday. A growing interest in new organs, new mu and new hymnals gives evidence of a desire to

SING A NEW SONG

By Carl E. Fischer

THERE'S a new song and a new sound in our churches across the land. In our own new American Lutheran Church some congregations are singing a new song with the new *Service Book and Hymnal.* In congregation after congregation there are new churches—with new organs and new facilities for music in worship. Added to this are new and rebuilt organs in churches old and new—organs with new voices, new tonal designs, and new sounds to blend with the songs of God's people.

With all of this, the past several years have also brought a good number of new and notable adventures and experiments in church music and worship. The most publicized have undoubtedly been the numerous settings of worship services in the jazz and folksong idioms.

Of greater and more lasting significance, however, have been: 1) the strong rise of interest and creativity on the part of major contemporary composers in the field of church music; 2) the conscious pursuit of higher standards of musicianship and understanding by church musicians and in the training of organists and other church musicians; 3) the re-introduction of various musical instruments in portions of church services; and, 4) the increased publication and use of new and fresh choral, organ, and instrumental music for use in the church.

To illustrate today's trends we might cite the more recent works of today's dean of contemporary composers, Igor Stravinsky. Many of his recent works are far removed from "The Rites of Spring" and reveal a very distinct and positive religious motivation.

Again, on the American scene are the more recent compositions of the prolific and gifted Alan Hovhaness. Among these would be his extended "Triptych" with its rich "Easter Cantata," and an extended setting of the "Magnificat" for voices, organ, and small orchestra. In addition, Hovhaness is giving the church new anthems on the psalms and other Scriptures . . . almost too numerous to mention, and many very usable with the most modest of choirs.

Many good things in church music are also coming from various co tries of Europe.

From England, for example, h come many notable anthems and c ticles by the late and great Ra Vaughn Williams. And today, E land's foremost younger compo Benjamin Britten, is giving music the church with what one writer scribes as "an almost uncanny al ty to write tunes which the amat can quickly 'pick up' and indeed some cases, cannot help but sin The same writer, organist-compo Alec Wyton, says Britten's work church music today gives hope t the church in our time may again come the center of greatest arti creativity . . . and not on the fri or, worse still, 50 years behind times.

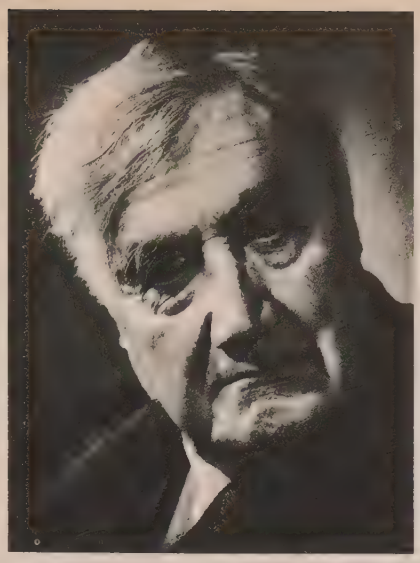
In some measure, trends like th are having their influence in church today. More and more hear of congregations of all sizes situations taking a new and lar interest in the music of worship. W one accord, they report a new vita and strength in worship and Christ witness. Where conscious effort

made to overcome the Cinderella status music has occupied in so much of our worship life, there worship is taking on new dimensions of meaning and significance; there worship is understood, not as religious entertainment or service to man, but as true service and praise to the glory of God.

In a way it seems strange that in such a highly scientific and materialistic time as our own there should come this new and heightened interest in what so many of us look upon as the somewhat gentle art of music. To some, this trend may appear like escapism or, at best, the dreaming of unrealistic dilettantes.

But on examination this trend and concern for better things in worship and music is not just a matter of "art for art's sake," or "music for music's sake." On the contrary, it stands as the result of the deep-seated conviction that man's first duty is "to glorify God and enjoy him forever." It comes from the belief that worship is the central activity of the Christian believer's faith and life. It comes from a deep and profound sense of Christian stewardship in the employment of the believer's total self to the will and way of God in Christ Jesus.

WITH this understanding, we as believers may first look upon music, and especially our ability to use and appreciate music in worship, as a rich *gift of God*. This we remember was Luther's judgment. "Music," he said, "is a noble gift . . . a divine gift." "Next to theology," he once declared, "I accord to music the chief place and the highest honor."



Ralph Vaughn Williams from England became known for his many notable anthems.

We know, of course, that music, like any gift of God, can be prostituted and used to unworthy ends. The new film, *Question 7*, depicts this in the singing, marching, and playing of Communist youth groups.

As a gift of God, then, music has always had a prominent place in the life and worship of the people of God. This is evident in the many, many references to music, song, and praise in both the Old and the New Testaments. It is evident in the development and cultivation of music in the modern sense largely under the patronage and use of the church. For us in the Church of the Reformation, this is also evident in Luther's own restoration of music for all worshipers in congregational hymns and in the orders of worship in the language of the people.

This, of course, is not to claim that music in itself has any particular moral or spiritual value. But by its use and cultivation as a gift of God, and by its intimate and marked association with the Gospel we come to know and experience music almost as a specially given means of grace.

Nearly all of us have had experiences such as this. As though it were yesterday, I remember when a bass-baritone whose name I can't remember first brought me the great Gospel in Isaiah's call, "Ho, everyone that thirsteth." Again, a tenor by the name of Charlie Hall did the same service for me with the text, "Many waters cannot quench love, neither can the floods drown it." And how many of how many generations have been blessed in heart and soul, in Christian faith and understanding, by the choruses of *The Messiah* such as "All We Like Sheep," "Unto Us a Child Is Born," or "Worthy Is the Lamb That Was Slain."

So music serves God and God's people. In the church school nursery it's the finest tool for teaching. Among our youth it's the lovely tongue for telling. In congregational worship, music becomes a true and tested means of binding us together in the bonds of Christian faith and fellowship, in strengthening us in our commitment and trust in God. Think, if you will, of your hearty singing of "A Mighty Fortress"; your humble prayer, "Create in Me a Clean Heart"; your voicing with fellow-believers of

the Gloria in Excelsis, the Kyrie, the Sanctus, the Agnus Dei.

AND what music is suitable for such expressions of faith and confession, of prayer and praise? In the music of worship, "who can be equal to these things?"

The confines of these lines preclude any extended consideration of standards for music in worship. But these few things might be cited:

1. *"Let music of the church be music of the church."* To be of worth and value it would seem axiomatic that music in the church must be completely distinctive. By and large, to cite an *example terrible* of record, we're pretty well agreed today that the "Poet and Peasant" overture is none too well suited for a Sunday morning prelude. By the same token, in most of our Lutheran churches today, we're beginning to have some rather deep reservations about some of the music that has been attending weddings, funerals, Luther League meetings, primary departments, and Bible camps. On the credit side, today's new look in church music indicates that "with the night far spent" we have time for only the very best both in the texts and the musical textures of the music we use in Christian worship and witness.

2. *Suitable church music should be essentially "service music."* By this we mean music composed and chosen to serve the text and the words for which it has been written; not music written or used first of all "to please" the congregation or to satisfy the vanity of the performer. By "service music" we would above all mean music that by honesty of structure we as worshippers can most fully and most genuinely use in "serving God with gladness."

This has been one of the notable trends in church music in the past several decades. Gradually there has been the demise of the florid and thickly "romantic." "Wagnerianism" is being replaced by the cleaner lines of classicists and the moderns both in organ and choral music. Happily, much the same thing is happening in congregational hymns. And this in turn is giving church music some of the purity and strength by which it can more truly reflect the saving strength and grace of the God we own and confess in Christ Jesus.

3. *Music in worship ought to be music of variety;* music that in some way will reflect the endless variety of God's grace and goodness.

In our Lutheran orders of worship, this is one of our richest treasures. On the one hand, there are those parts of our services that remain the same and continually give us the sense of the enduring and eternal nature of God and the Gospel. At the same time, however, the liturgy gives us opportunity for almost endless variety in hymns and canticles, in choral and instrumental usage, in sequences and sentences of the church year. On this score, we are now seemingly waking up to the rich heritage of variety within unity in our orders of service. Once again we're finding that if our services of worship have been dull or monotonous it's only because we have let them become this way, and have not allowed them to speak to our varied needs or to the rich and varied grace of God.

As in all Christian endeavors, music in worship requires not just our occasional, but our continuing attention and concern. In this we can never be weary in well-doing. Instead, in the worship of the Triune God this one highest and noblest goal stands continually before us. In Christian worship, work, and witness, this goal is the one which Bach is said to have inscribed on his every work—"Soli Deo Gloria"—glory to God alone.

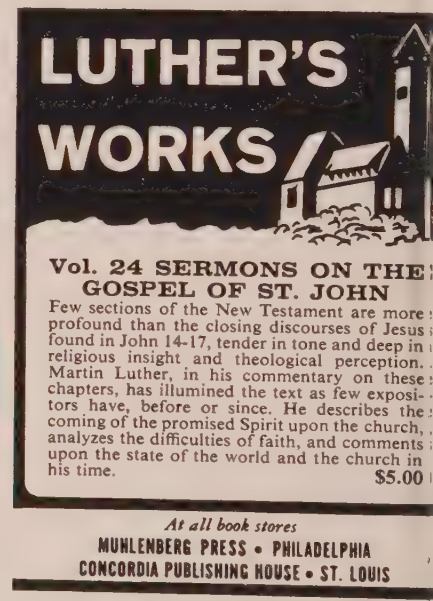
Pastor Fischer serves Holy Trinity Church in Port Angeles, Wash.

Question 7 . . . from page 13

pression of what he believes to be Christian. For those who make efforts to be other than the molded, carefully-conforming, the difficulties may be almost as grave as over there.

Youth is severely troubled by t almost complete limitations our a has pressed upon it. The excesses jazz festivals and Fort Lauderd riots or the beatnik protest can all related to the increasing restiven being felt by the new generati More and more they are grasping t fact that the "givens" of the old generation prevent them from bei able to live genuine lives. One cou document this feeling at every corn of the earth. And despair in t young will not last forever witho explosion. What shall they do?

Perhaps in a way this article shou return to the first thoughts. With the scandals of staggering dimensio in labor, TV, big business, athleti and the rest, how do you think t issue of the diploma and *Question* would be resolved in your family the problem arose tomorrow?



Vol. 24 SERMONS ON THE GOSPEL OF ST. JOHN

Few sections of the New Testament are more profound than the closing discourses of Jesus found in John 14-17, tender in tone and deep in religious insight and theological perception. Martin Luther, in his commentary on these chapters, has illumined the text as few expositors have, before or since. He describes the coming of the promised Spirit upon the church, analyzes the difficulties of faith, and comments upon the state of the world and the church in his time. $5.00

At all book stores

MUHLENBERG PRESS • PHILADELPHIA
CONCORDIA PUBLISHING HOUSE • ST. LOUIS

WASHINGTON INVITES YOU

Refresh yourself a la Pacific Northwest
Choose your spot and week(s)

* **ON LBI CAMPUS — in Seattle**
√ June 25 - July 1 — Adults (capacity 80)
√ July 2 -8 — Adults (capacity 80)

* **AT HOLDEN VILLAGE in Cascades**
√ July 22 - July 29 — Adults (capacity 40)
√ July 29 - Aug. 5 — Adults (capacity 40)
√ August 5 - 11 — Pastors and wives (capacity 100)

For attractive brochure write:
THE LUTHERAN BIBLE INSTITUTE
13016 Greenwood Ave. Seattle 33, Wash.

MR. EDITOR...

WHO'S OUT OF ORDER?

Sir:

It seems a little naive to think that everyone who wishes is going to have an opportunity to be heard if we limit ourselves to the editorial page of the STANDARD and the other methods suggested by Dr. Schiotz ("Out of Order," March 14 *L.S.*). For two reasons: 1) The limitations of space. 2) Many honestly believe they will not be given a "fair shake" by our leaders. . . . There is general agreement at headquarters that we shall be in the WCC. This is a personal conviction and I respect those convictions. But it is impossible for any man to assume that he can be completely objective. . . .

What is meant by the phrase, "under the supervision of the church council"? If it means that the church council is going to serve only as a sounding board . . . that is one thing. If it is going to use subtle pressure to quiet the voices of those not "duly authorized" to speak, that is something else. . . . Is giving permission to speak one of the areas of church council authority? . . . May we be permitted to speak without being made to feel that we are the cranks, the crackpots, and the malcontents? If we can't have this freedom, may Christ have mercy on our church.

Rev. LEIF MONSON
Irwin, Iowa

Sir:

It is well that the Church Council provides for a review of our relationship to the WCC . . . but such official review must not . . . rob the individual member of his right to speak. . . . If there are those who believe it is wrong for TALC to belong to the WCC they certainly have the right to say so in any way they can. . . . Dr. Martin Luther wrote and distributed many pamphlets expressing convictions contrary to official views. . . .

Pastor MIKKEL LONO
Tacoma, Wash.

Sir:

. . . I hope that when the average reader of the STANDARD uses the terms, "the Word," "God's Word" he is speaking of the Bible. I believe that this is the meaning intended when the charge is made that the WCC ignores the Word of God. But I believe that anyone who will study the three paragraphs quoted ("Out of Order," *L.S.*, March 14) with an open mind will come to the conclusion that there is no case in them in which this meaning [the Bible] is intended for the terms "the Word," etc.

Rev. A. R. WOLBER
Crawford, Tex.

Sir:

It could hardly be possible that a group of pastors would be "out of order" for mailing out a leaflet of facts on the WCC issue. This idea of being out of order is Roman. . . . No Christian is "under" any church council. . . . Here the church council is "out of order" for certain.

R. P. HAAKONSON
Editor, *Morning Glory*
Moorhead, Minn.

• *See editorials on pages 20 and 21.*

WHO ASKS MUST ALSO PAY

Sir:

The benefits of a free society . . . clearly stated in the Bill of Rights . . . have obviously not been denied [the Roman Catholic Church] and the clamor for financial aid must rest on other grounds.

If the Roman Catholic Church has shared equally in the burdens of the free democratic society, justice demands that it share equally in its benefits. Since all church bodies are free from property taxation, it follows that the church body does not contribute to the financial support of the democratic society. If any church body wishes to dip its fingers into the public treasury, it should first contribute to its support . . . in taxation.

It may be fairly pointed out that Protestant parochial teachers are paid a salary. This income in return, produces for society. The Roman Catholic school system is served mainly by unpaid teachers. Money which might be used to help share the burdens of the community is free to be retained by the religious organization. A paid teaching staff for the 5 million Roman Catholic school pupils would contribute to the national economy a minimum of 4 billion dollars and a federal income tax gain of not less than 53 million dollars. This represents a deplorable loss to the local as well as state and national economies. I cannot but conclude that the burden of the religious sisters' poverty rests upon us all, since they and their church share in the benefits of the free democratic society but do not contribute equally to it. Roman Catholic laymen share this burden, but in the main, their parochial teachers do not. Any system that so escapes an obligation to support the democratic society should refrain from asking that society to support it.

Mrs. A. C. LUEHMANN
Fulda, Minn.

Sir:

If government support is provided for the parochial schools, this will mean a deviation from the accepted interpretation of the First Amendment and will be contrary to the views of the founding fathers and the Supreme Court, for the government will be involved in the development of certain religious beliefs, whether Catholic or Protestant.

The Roman Catholic Church, handicapped by its authoritarian structure, has done a remarkable job of adjusting to the democratic principles of America. But if it is determined to attack and undermine the basic religious freedoms as guaranteed by the constitution, it is the duty of Protestants, as American citizens, to remind their Catholic friends that religious liberties can best be preserved by a governmental policy of non-interference. The fight against this lobby does not become a religious issue of Protestant vs. Catholic interests, but remains a political issue affecting all churches.

LOWELL BRATRUD
Bloomington, Ind.

Sir:

News reports tell us that our government may help support parochial schools. This will mean all churches getting aid eventually and the result the same as history has recorded before: government controls on the affairs of our church work. This has happened to farmers and businessmen alike. Let us as Christians make our convictions known without delay.

Mrs. Wm. ARMBRISTER
Ellis, Kan.

EDITORIALS

An Editorial on News

A news story is not an editorial. The basic difference between the two is that an editorial defines policy or gives an opinion, while a properly written news story presents a report of something that has happened, or something that has been said.

For example, not long ago the World Council of Churches, through its executive committee, called upon the nuclear powers to stop all forms of nuclear weapons testing. This story was reported in THE LUTHERAN STANDARD as news, without editorial comment, because it was a significant statement made by a widely known group.

The Lutheran Standard did not agree or disagree editorially with the action of the WCC, but simply reported it. Readers, when informed of such an action, are able to make up their own minds as to whether they believe it to be wise or foolish. Keeping posted on the actions of the WCC will help members of the ALC to make an intelligent decision when the matter of whether to continue our membership in that body comes up at our next ALC convention. But the fact that THE LUTHERAN STANDARD reported the WCC's action as news was not an expression of editorial policy as to whether the ALC should or should not remain in the WCC.

It is impossible for anyone to be completely objective. It is admitted that the selection of news to be reported is in itself an editorial function. The amount of space given to any particular story involves an editorial decision as to the comparative importance of that story over against the importance of other stories. The position of a story on the news pages, the kind of headline used, the statement of the "lead"—all these are editorial decisions.

But although it is impossible to be completely objective, THE LUTHERAN STANDARD does not consciously try to formulate opinions on debatable matters through its news pages. We are of the school that believes that if you give people the *facts*, they will arrive at their own *opinions*.

We report it when an Episcopal rector introduces a jazz program as a church service; when a pastor's wife preaches a series of sermons; when a noted Lutheran leader defends the National Council of Churches; when a new translation of the Bible is released; and when the ALC fails to meet its budget in full. These things are news, and not to report them would be withholding things that the readers of the *L.S.* have a right to know about.

But reporting such events does not mean that we favor or disfavor them editorially. If a noted Lutheran leader would *attack* the NCC or if the A would *meet* its budget, that too would be news, the *L.S.* would print it as news.

A news story is not an editorial. Both are labe in THE LUTHERAN STANDARD. We hope our read will distinguish between the two.—L. H.

The "Official Periodical"

What my colleague Lew Holm, the news editor the *L.S.*, has written in the preceding editorial s gests this supplementary editorial on freedom of church press, specifically, on the freedom of editors of THE LUTHERAN STANDARD. To quote Articles of Union of the ALC, THE LUTHERAN STA ARD is the "official church periodical" of the AL

Just what is meant by "the official church perio cal"? Nowhere in the union documents is that te defined. In the absence of a definition one would sume that *L.S.* is "official" in the same sense in wh the official church periodicals of the three antec ent churches were official. And in at least one these three churches, namely, the former ALC, bylaws of the Board of Publication defined the ture of this officialness.

The gist of that definition, applying it to the pr ent LUTHERAN STANDARD, is that the *L.S.* is the o cial church periodical of the ALC because it: 1. established and published by the ALC. 2. carries t official announcements of the ALC. 3. interprets a upholds the official confession of faith of the AL 4. is devoted to publicizing the program of the AL The *L.S.* is *not* official—to continue to quote fr the definition—"in the sense that the editorial a feature pages must speak authoritatively for t ALC, representing in every statement an offic position of that church." "Within the sphere of responsibility to the Word of God and the Conf sions of his church," the definition continues, " editor is free to express and is expected to expr his own opinion on, and interpretation of, tim issues in the life of the church and the nation."

This definition clearly refers to two things, nam ly, accountability to authority and editorial freedo By virtue of the way in which they are elected appointed, the editors of the *L.S.* are under the a thority of the American Lutheran Church. Furth more, as ordained Lutheran clergymen, they are u der the authority of the Word of God and the co fessions of the Lutheran Church.

Now "within the sphere" of this responsibility authority the editors of the *L.S.* have a great measu of freedom. Let's take Lew Holm's references various items that have been reported as news: Episcopal rector introduces a jazz program as church service; a pastor's wife preaches a series sermons, etc. Had they felt constrained to do so, t editors would have been free to editorialize on a

of these subjects. And it would have been clearly understood that what an editor wrote was his personal opinion or his interpretation of any pertinent Scripture passages. The editorials would not be the "official position" of the ALC and would not pretend to be such.

Frankly, it can be argued that to permit the editors of an official periodical such freedom is unwise. A church could vest the control of its official paper in the office of its president. Or it could stipulate that all that is published in the official paper must first be approved by an officially appointed *Schniffel Kommittee* (snooping committee) that screens out heresy and all criticism of, or reflections on, anything which church officialdom is doing.

This the ALC does not do. Rather, it gives its editors the maximum of editorial freedom commensurate with the recognized authority under which they operate. To be sure, this does not mean the surrender of all control by the church over its editors. If an editor proves himself unworthy of the freedom with which he is vested, the remedy is simple: Get a new editor.—E.W.S.

It Works Both Ways

There is another aspect of this evangelical freedom of the church press that is important, namely, the freedom of readers to react to what is published. It would be a poor stick of an editor who maintained that he should have maximum freedom to express his personal opinion but that no one has freedom to voice another opinion. The editors of the *L.S.* hold that their readers are entirely free to express their own reaction to anything that is published in this paper. For that reason a page is devoted to the publication of letters from readers.

Frankly, it isn't easy to conduct a "Mr. Editor" page. For one thing, there are definite space limitations, so that a great deal of condensing and selecting of letters is necessary. One can try hard to be fair and objective in this, but he realizes that he is far from infallible in his judgment. Of course, some decisions are easy to make. If a letter is unsigned, if it engages in personal abuse, if it loosely uses such potentially libelous accusations as Communist—applied to individuals, if it says substantially the same thing that has already been said in another letter, it is not published. If a letter praises the *L.S.* it usually is not published. But what if a letter is somewhat on the "fringe" or "erratic" side? Shall it be used because it is "individualistic" or shall it be rejected because it is "screwballish"?

Now, let me say a word about a group of letters published in the "Mr. Editor" column this week. All of them are critical of a column contributed by President F. A. Schiotz to the March 14 issue of the *L.S.* and referring to a leaflet dealing with the World Council of Churches that was circulated in ALC circles. Dr. Schiotz wrote that column at the express request of the Church Council.

Prior to the publication of President Schiotz's comments, the *L.S.* had received several letters regarding the leaflet, both pro and con. The editorial staff decided not to publish those letters but voluntarily to follow the lead of the Church Council and limit the publication of such letters to the six months preceding the first General Convention of the ALC, in October, 1962.

But the *L.S.* did publish President Schiotz's statement on this controversial leaflet. In his statement he outlined plans which the Church Council has made for reviewing WCC membership prior to the 1962 General Convention. He also commented on the charge that the WCC "ignores the Word of God."

Having published this statement from the president of the ALC, the editors now deem it proper to publish the gist of the comments on that statement that have come to us in letters from readers. This does not mean that we have opened up the letters page to discussion of the whole World Council issue. We stand by our original decision not to do so until six months prior to October 1962. But publishing the letters found in this issue simply means that we try to practice what we preach when it comes to freedom of expression and freedom of the press.

A final word. The editors of the *L.S.* will try their best to handle discussion of the World Council membership question, as well as any other timely issue, in a responsible way. On the World Council issue we shall, of course, keep the pertinent facts before us, namely:

1. The American Lutheran Church is a member of the World Council by action of the constituting convention of the ALC. This action was taken as openly and honorably as was the adoption of any other item in the union documents.

2. The constituting convention provided that the WCC membership is "subject to review" at the 1962 General Convention and that prior to that convention opportunity for presentation of the issues on both sides of the question shall be provided, under the supervision of the Church Council.

3. As the official periodical of the ALC, it is inevitable that THE LUTHERAN STANDARD play a part in this presentation of the issues involved.

4. The responsibility, and hence the authority, for conducting an "open forum" in the *L.S.* on this issue rests solely with the editors of the *L.S.*

All of this suggests that as prayers are offered by the members of the ALC for divine guidance upon the discussion of continuing ALC membership in the World Council, the editors will be among those who pray for such guidance. And they hope that their brethren also will pray God to give the editors wisdom and grace to handle this issue according to his good and perfect will.—E.W.S.

Now Available to Readers of LUTHERAN STANDARD

New Low-Cost Hospitalization for non-drinkers only!...

New Lifetime Hospitalization Plan PAYS YOU $100 IN CASH each and every week you are hospitalized from very FIRST DAY, even for LIFE! No Age Limit • No Waiting Periods • No Salesmen

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bil anything you wish. Your policy can be cancelled by the company no ma how long you remain in the hospital how often you are sick. And the pres low rate on your policy can never raised simply because you get old, have too many claims, but only in event of a general rate adjustment up down for all policyholders!

One out of every seven people spend some time in the hospital this ye Every day over 43,000 people enter hospital—32,000 of these for the f time! No one knows whose turn will next, whether yours or mine. But we know that a fall on the stairs in y home, or on the sidewalk, or some s den illness, or operation could put in the hospital for weeks or months, could cost thousands of dollars.

How would you pay for a long sie in the hospital with costly doctor bi and expensive drugs and medicin Many folks lose their car, savings, ev their home, and are sunk hopelessly debt for the rest of their lives. We su ly hope this won't happen to you, l please don't gamble! Remember, o the doctor tells you it is *your* turn enter the hospital, it's too late to b coverage at any price.

GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstain Hospitalization Policy, you would rece $100 per week (or $14.29 daily) in ca as long as you remain in the hospit if your hospital stay is less than week, you still collect at the rate $14.29 per day. Even if you are alrea covered by another policy, the Gold S Plan will supplement that coverage, a will pay you directly, in addition to y present policy.

This wonderful, generous protecti costs only $4 a month for each adult, a 19 through 64, or $40 for twelve f months. For each child under 19, t rate is just $3 for a month's protecti And for each adult of age 65 throu 100, the premium is only $6 a mont

And, remember, with Gold Star, t NO-LIMIT Hospital Plan, there is limit on how long you can stay in t hospital, *no limit* on the number of tim you can collect (and the Company c never cancel your policy), and no lir on age!

Outstanding Leaders Say:

DR. FRANK C. LAUBACH, Author, preacher, former missionary, and internationally known authority on literacy: "All my life it has seemed to me that people who take good care of themselves and do not burn the candle at both ends should not be charged the same premium for insurance as those who are killing themselves by intemperance and excess. This Gold Star Total Abstainers' Policy seems to be exactly what people who do not drink ought to have."

JEROME HINES, Leading bass with the Metropolitan Opera Company: "I have long been associated with Art DeMoss in Christian work. I know few people with his driving and sincere desire to promote the gospel of Christ in every way. And now it is a pleasure to be able to recommend this most excellent insurance plan for non-drinkers."

DR. DANIEL A. POLING, noted minister and Editor of *The Christian Herald:* "The advantages of a hospital plan which is available to non-drinkers only are obvious. The lower rate is made possible because you are not paying the bills for the illnesses and accidents of those who use alcohol."

UPTON SINCLAIR, Pulitzer Prize Author: "I think your idea of giving people the insurance discount which they earn by not shortening their lives with alcohol is a brilliant one, and I am glad to be counted in on it."

GOLD STAR BENEFITS GUARANTEED IN WRITING

Check these features:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any lawfully operating hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash!
- Claim checks are sent out Air-mail Special Delivery!
- No health examination necessary.
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on the number of times you can collect.
- Pays whether you are in the hospital for only a day or two, or for many weeks, months, or even years!
- No policy fees or enrollment fees!
- Ten-day unconditional money-back guarantee!

ADDITIONAL GOLD STAR BENEFITS

- Pays $2,000 cash for accidental death.
- Pays $2,000 cash for loss of one hand, one foot, sight of one eye.
- Pays $6,000 cash for loss of both eyes, or both hands, or both feet.
- Pays double the above amounts (up to $12,000) for specified travel accidents!

Only conditions not covered:

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

Money-Back Guarantee

We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

Bank Reference: PEOPLES NATIONAL BANK

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service, and integrity. By special arrangement with DeMoss Associates, World Mutual has underwritten this Gold Star Total Abstainers Hospitalization Policy.

This plan offered exclusively by

DE MOSS ASSOCIATES
VALLEY FORGE, PENNA.

"Special Protection for Special People"

For Proof of Service and Reliability, Read These Letters:

Mrs. Frances E. Swartwout, Wimbledon, North Dakota—"Thank you very much for the check you sent so promptly in response to my claim. God bless you for your interest in us older people."

Mrs. Grace Gilloy, Neillsville, Wisconsin —"I received the cash settlement for my claim, and want to thank you sincerely for same. Every cent was paid according to policy. I had only made one payment on policy before I was stricken, and you paid up immediately with no questions asked—I heartily recommend this policy to anyone."

Eula Shrauger, August, Michigan — "I want to thank you very much for your check of $2314.29 which I've just received. I don't know what I would have done without the insurance in your good company. I had no idea that anything like this would happen; and it was so soon! Mr. DeMoss, I am thankful for a Christian organization like yours. May the Lord greatly bless you for it."

Mrs. Singne C. Gabrielson, Rockford, Illinois—"Thank you so much for my check received two days ago. I am very well pleased with the way you have taken care of me. I am glad that I took out this hospitalization with you. God bless you as you carry on."

Mrs. Pearl E. Bates, Lake City, Iowa— "Thank you so very much for the check to help pay my hospital bills. I'm glad to have a policy with people whom I feel are really interested in their policyholders. Thank you also for your kindly wishes as to my recovery."

Mr. J. Walter Daniels, Fredericktown, Ohio—"I received payment for my claim and am well pleased with the service you gave. When I took the policy I never thought I would need it so soon. But we never know what will happen. It was my first time to be in the hospital."

Mrs. Alice M. Allen, Columbus, Ohio— "Today I received your check in settlement of my hospital claim. I hope every Total Abstainer will take advantage of this wonderful policy."

Miss Elnora Cratty, Ada, Ohio—"I wish to acknowledge your very generous check for which I am so very grateful and thankful. I can sincerely recommend your Company to others."

Mildred H. Mayer, Elgin, Illinois—"Thank you for your prompt attention to my recent claim. This check will cover those items not covered by other hospitalization insurance."

Mary J. Campbell, Council Bluffs, Iowa —"Received my check for Hospitalization. Many thanks. It was my lucky day when I sent in for my policy. I will speak a good word to my friends in your behalf."

RUSH COUPON NOW TO INSURE YOUR PROTECTION

APPLICATION TO 521 0461

World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.					
2.					
3.					
4.					

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: ..... Signed: X .....

GEN APP—1 59960

HERE ARE THE LOW GOLD STAR RATES

	IF YOU PAY MONTHLY	IF YOU PAY YEARLY
Each adult age 19-64 pays	$4.	$40.
Each adult age 65-100 pays	6.	60.
Each child age 18 and under pays	3.	30.

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO ⟩ DE MOSS ASSOCIATES VALLEY FORGE PENNA.

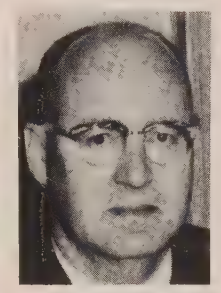
THE ALC

Stewardship Staff Increased

Two assistant directors, a regional director, and a resident counselor have been added to the staff of the ALC Department of Stewardship, according to Dr. Raymond M. Olson, stewardship director.

The Rev. Melton W. Bulgerin, 39, College Station, Tex., has been named assistant director for production, and

Bulgerin



Leschensky

the Rev. Eugene J. Leschensky, 44, Menomonie, Wis., has been named assistant director for special services. Both will have headquarters in Minneapolis.

Mr. Bulgerin's duties will include preparation of general stewardship education materials for the department and other church agencies at the Minneapolis headquarters, and liaison for other communication or audio-visual projects. The department anticipates mailing some 12 million pieces of educational literature this year in response to orders from the church's 5,000 congregations.

Mr. Leschensky will work closely with the Division of American Missions in giving stewardship counseling to young mission congregations. He will supervise the department's Resident Counseling Service, which provides staff members on a fee basis to congregations for specific stewardship or fund-raising purposes. In addition he will coordinate the Sector Plan, a program of assessing and lifting congregations' stewardship potential through lay volunteers.

Dr. Olson announced appointment of the Rev. James A. Seifkes, 32, Anamosa, Iowa, as South Central regional director. Mr. Siefkes will represent the ALC stewardship programs in the Southern and Central districts of the church. He will be responsible to the director for such programs as the Sector Plan, congregational counseling, benevolence promotion, and planning conferences. He will be stationed in Dallas, Tex.

Mr. J. C. Johnson, 60, Eau Claire, Wis., was named a resident counselor with headquarters at Minneapolis. A veteran of 29 years in management positions with National Presto Industries at Eau Claire, he will be one of six counselors who provide assistance to young congregations and to "every-member" visitation programs, and direct capital fund-raising programs for congregations. Mr. Johnson has begun his new duties.

MIMEO SUPPLIES
REASONABLE PRICES
UNQUALIFIED GUARANTEE
Send for Free Catalogue on your church letterhead
Serving churches throughout the United States since 1932
SCARAB INK CO.
22327 Olmstead, DEARBORN 8, MICHIGAN

"Youth Mistreated": Brown

"For too long, young people have been subjected to modern bias picturing them as hoods, delinquents, intellectual babies," according to the Rev. L. David Brown, ALC youth director.

"Our young people have been ideologically mistreated," he said. "These biases have ignored the contribution young people can make in modern areas of social concern, such as racial tensions . . . social and economic problems . . . world responsibilities . . . or the role of Christianity in a space age."

In view of this "discrimination," Mr. Brown said, the Miami Beach convention of the ALC's Luther League August 15-20 will include substantial emphasis on tensions confronting youth in today's world.

During the convention, the Luther Leaguers will build a program to guide their 4,000 local units for the next three years. Arrangements are being made to accommodate some 14,000 young people in hotels of the Florida city.

Among areas for convention study selected by the national Luther League executive committee are: the problem of "human discrimination"; opportunities for service to society; denominational relationships; such problems as sex education occupational guidance.

Leaguers at the convention range in age from the sophomore in high school through the col years.

Big ALC Budget "Reachable

The American Lutheran Chur 1961 budget "seems reachable" spite performance last year wh fell nearly one million dollars s of the goal, according to Dr. H mond M. Olson, ALC stewardship rector.

Statistical reports prepared month indicate the 1960 goal missed by $985,561. For its year's budget, the new church has itself the goal of $16,102,254. addition to the 16 million dollar b get, the church hopes to raise 2 lion dollars at the special "thank fering" to be received on Pente Sunday, May 21, the climax of Year of Jubilee.

New streamlined bookkeeping cedures developed after intensive merger study will include this at least one million dollars of inc not figured in the 1960 combi total. Dr. Olson said that this di ence "will bring us within shoo distance of our financial goals year, provided the congregations prepared to recognize the chur new responsibilities with an impro benevolence response."

Dybvig Hails Court Ruling

A Wisconsin Supreme Court d sion involving church zoning has b called "an important precedent" the head of American Missions the ALC, Dr. Philip S. Dybvig.

In a ruling made last month, Wisconsin tribunal ordered that building permit be issued to a B tist church at Bayside, Wis., a s urb of Milwaukee.

The high court overruled the B side village board, which rejected 1958 a petition of the Lake D Baptist Church for a change in village zoning ordinance to allow c struction of the church.

Construction of the church been opposed by some Bayside r dents who had complained tha

affic problem and a drop in property values would result.

The decision of the court declared hat the proposed site was "better uited for a church than for residences," and that no traffic problem would occur.

"This decision," said Dr. Dybvig, will be of value and interest to our work, where similar situations have occurred." The Division of American Missions plans to start 75 new congregations this year.

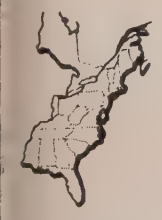
Among the Churches

SOUTH-CENTRAL

● St. Paul Church, Millard, Neb. Pastor E. G. Ihrig) unanimously dopted plans for the expansion of ts church. The architect's estimate of he proposed addition is about $190,-00. The new addition will provide nore seating capacity for worship as vell as parish hall facilities.

● St. Peter Church, Bay City, Tex. Pastor C. G. Frisch), dedicated an ducation building on Mar. 26. The uilding, the Rachuig Memorial Edcation Building, bears the name of Mrs. Otillie Rachuig, who bequeathed o the congregation an amount suffient to provide the building.

● Dr. Arthur J. Tolo has accepted call to be a regional director of parsh education with offices in Dallas, Tex. He is at present on the religion aculty at Luther College, Decorah, owa.



OHIO-EASTERN

● The Rev. Harold A. Lindberg vas installed on March 19 as Protstant chaplain at the State Correctional Institution, Hunting, Pa. The nstitution is a penitentiary for adult nales operated by the state. Mr. Lindberg spent his chaplain internship at he U.S. Penitentiary, Lewisburg, Pa.

I have now read your book, TENDER TYRANT, and I think it is beautifully done. There are a number of such books but this one, in addition to being well written, somehow conveys the conviction and the feeling that our retarded children are part of the human family, with all rights and privileges and with a gift to bring to the rest of us.

PEARL S. BUCK
Author and Chairman, Advisory Board, National Association for Retarded Children

TENDER TYRANT

by Carvel Lee

"Why should Jeanie cling to this stunted blossom? With some hidden instinct did she sense an affinity, a kinship, that others could not feel? Was Jeanie, too, a by-product of nature—an imperfect blossom?" Jeanie, the "tender tyrant" in a large and buoyant family, was a beautiful, loving and beloved child. But she was mentally retarded. Written from their childhood by the next oldest child, the book approaches the problems of mental retardation with sympathy, humor and intelligence. It is lively and warm, frank and thoughtful. You will enjoy TENDER TYRANT and you will gain a new understanding of the retarded and those whose lives they effect.

$3.00
Code 10-3110

Use coupon on page 26 to order from

Augsburg PUBLISHING HOUSE

426 So. Fifth St., Minneapolis 15, Minn.
316 So. 18th St., Omaha 2, Neb.
57 E. Main St., Columbus 15, Ohio
1925 Third Ave., Seattle 1, Wash.
26 Fourth St. N.E., Calgary, Alberta, Can.

UPPER MIDWEST

● Dates for the South Dakota district convention have been changed from June 13-15 to June 12-14. This convention will be held at Sioux Falls, S.D.

● Dr. George Unruh, who served as president of the Dakota District of the former ALC, has accepted a call to serve as director of Church Relations for the Lutheran Welfare Society, Fargo, N.D. He will assist congregations in the work of rehabilitating returnees from state institutions, interpret Lutheran welfare services, and provide other special services.

● An ALC pastor conducts a sign-off program that is believed to have been regularly broadcast longer than any other devotional program in American television.

Each night except Saturday the Rev. Norman G. Anderson, pastor of St. Stephen's American Lutheran Church in West St. Paul, Minn., speaks the brief message to about 100,000 viewers. The program celebrated its seventh anniversary on Ash Wednesday.

● Kvernes Church, northeast of Carrington, N.D. (Pastor Richard Erickson), burned to the ground on Sunday, March 12. The fire, discovered early in the afternoon, consumed the building within two hours.

● Construction on a new education and administrative unit has been begun by Bethany Church, Minneapolis, Minn. (Pastor Ingolf O. Kronstad). The new unit will include 28 individual classrooms.

CANADA

● Redeemer Church, Winnipeg, Man. (Pastor Gordon A. Hanson), dedicated on Feb. 19 a new church which seats 350 people.

● Trinity Church, Grande Prairie, Alta. (Pastor Daniel Bergeland), a home mission congregation, dedicated a new church and education building on Palm Sunday.

MIDWEST

● First Evangelical Church, Blue Island, Ill. (Pastor F. E. Schoenbohm), was featured in the Chicago *American* as one of the outstanding churches in the Chicago area. First Church held one of its Easter morning services at the parish cemetery in order to make more meaningful the Easter message of the resurrection of the dead.

WESTERN

● A new congregation was established and three churches were dedicated in the North Pacific district last month. The new congregation is Our Savior Church, Issaquah, Wash. (Pastor Ernest Collard). The dedications were held by Bethany Church, Portland, Ore. (Pastor C. S. Kloth); Grace Church, Wenatchee, Washington (Pastor Emery Rohde); and Trinity Church, Vancouver, Wash. (Pastor Warren Strain).

● Lutherans representing churches were among those who tended the dedication, April 16 Southland Lutheran Home, Norv Calif. This home for retired per will be operated on a non-secta basis according to need.

Obituaries

The Rev. Henrik Martin Solem died March 20 in Parkland, W Born in Norway, Pastor Solem se parishes at Presho, Sioux Falls, Lennox, S.D. After 51 years of toral work he served as chaplai the Ase Haugan Home for the at Decorah, Iowa, until his re ment in 1949.

The Rev. Oscar Bakke, 78, ret died March 18 in Brooklyn, N.Y. tor Bakke was born in Oslo, Nor He served as pastor in Clinton and in Kenosha, Wis., Elizabeth, and Brooklyn, N.Y., and as a H missionary in Montana.

Changes of Address

Theodore H. Bany, from Rosemount, Min 1313 2nd Ave. S.W., Waverly, Iowa.
A. J. Bringle, from Randall, Iowa, to Strawberry Point, Iowa (St. Sebaldus and V
B. L. Duckstad (interim pastor), from Sleep Minn., to 907 2nd Ave. S., St. James, (Albion).

I want to order books advertised in this issue:

_____ copies of GOD'S PROMISES AND OUR PRAYERS @ $3.00 (Code 10-1386)

_____ copies of TENDER TYRANT @ $3.00 (Code 10-3110)

_____ copies of COME AND SEE THE SYMBOLS OF MY CHURCH @ $1.95 (Code 10-800)

On cash orders add 10c postage for each dollar.

☐ I enclose $_____

☐ Charge my account

Augsburg
PUBLISHING HOUSE

426 So. Fifth St., Minneapolis 15, Minn.
318 So. 18th St., Omaha 2, Nebr.
57 E. Main St., Columbus 15, Ohio
1925 Third Ave., Seattle 1, Wash.
26 Fourth St. N.E., Calgary, Alberta, Can.

Save up to 50%
WHEN YOU ROBE YOUR
JUNIOR OR SENIOR CHOI
with CUTHBERTSON

CUT-OUT KIT
Vestments

Completely Packaged! Ready to Se
Easy-to-Follow Instructions for Y
Volunteer Workers.

Catalog includes prices, measuring charts and order forms.

So easy to sew! So eas save! Everything is in package—including cus quality fabrics perfectly tered, marked, ready to Now, at amazing savings choirs can own the qualit beauty of finest vestm

Also Complete CUT-OUT KIT service for ALTAR and CLERGY Vestments. Write Now for Catalog

J. THEODORE CUTHBERTSON, I
2013 Sansom Street Philadelphia 3,

Donald N. Eckerstrom, from St. James, Minn., to 5006 Lyndale Ave. S., Minneapolis 19, Minn.

Elwin D. Farwell (college dean), from Andrew, Iowa, to California Lutheran College, Thousand Oaks, Calif.

A. E. Hanson (dist. pres.), from Box 325 to Box 526, Moorhead, Minn.

John Arne Helm, from Clinton, Wis., to Star Route, Box 152, Cook, Minn. (Bear River and Silverdale).

L. L. Helstedt, from Clam Falls, Wis., to 826 N. Main, Rice Lake, Wis. (Our Savior and Stanford).

Robert L. Henriksen, from Rapid City, S. D., to R. R. 1, Jasper, Minn. (Bethania, Lone Rock, and Oslo).

James B. Hofrenning, from 1149 78th St. to 6307 4th Ave., Brooklyn 20, N. Y.

Carlyle W. Holte, from Risskov, Denmark, to 316 Manitou, Northfield, Minn.

Gilbert A. Jensen, from 5035 Rainbow, Kansas City, Kan., to 5035 Rainbow, Shawnee Mission, Kan.

C. H. Johnson (hospital chaplain), from Fort Meade, S. D., to Veterans Administration Hospital, Des Moines, Iowa.

Sidney E. Jorgensen, from Hayward, Calif., to Our Saviour Lutheran Church, 8800 Fontaine St., Oakland 5, Calif.

H. M. Knudsvig, from 4200 Xerxes Ave. N. to 2519 Lyndale Ave. N., Minneapolis 11, Minn.

Adolph H. Kohler, from Tulare, Calif., to General Delivery, Show Low, Ariz. (Grace).

H. W. Krull (retired), from Holloway, Minn., to St. John Lutheran Home, Springfield, Minn.

Frank Maresh, from Kenmare, N. D., to Turtle Lake, N. D. (St. Olaf and East Crooked Lake).

Gerald J. Mertz, from Steele, N. D., to Kenmare, N. D. (Nazareth).

Frederick J. Molter, from Lawrenceburg, Ind., to 5214 108th S. W., Tacoma 99, Wash.

O. M. Norlie (retired), from Northfield, Minn., to Ebenezer Home for the Aged, 2545 Portland Ave., Minneapolis 4, Minn.

Roger W. Nostbakken, from Princeton, N. J., to Kindersley, Sask. (St. Olaf and Christ).

Henning Olsen, from 418 S. Main St., to R. R. 2, Minot, N. D.

Arthur Pedersen, from Brooklyn, N. Y., to 1020 Via de la Paz, Pacific Palisades, Calif. (Palisades).

Glen R. A. Rachuy (formerly Glenwood R. Rachuy) (asst. pastor), from Petersburg, W. Va., to Blooming Prairie, Minn. (First).

Carl L. Schneuker, from New Guinea to 1432 Ward St., Saginaw, Mich.

Carl F. Schulte, from Box 855 to Box 132, Stratford, Wis.

James A. Siefkes (reg. dir., Stewardship), from Anamosa, Iowa, to Rm. 232, 2626 W. Mockingbird Lane, Dallas 35, Tex.

Melvin F. Spenn, from Austin, Tex., to 1728 Mardell Blvd., San Antonio 1, Tex.

J. C. Stoltenberg, from 36 Hatton Ave., to 36 Hatten Ave., Rice Lake, Wis.

Henry Thompson, from Cambridge, Wis., to R. R. 1, Stoughton, Wis.

T. B. Thorson (retired), from Long Beach, Calif., to Frederick, S. D.

Erwin G. Walz, Santa Clara, Calif., to 1948 The Alameda, San Jose 26, Calif.

T. G. Wicks, from Redfield, S. D., to 125 S. Grove St., Sleepy Eye, Minn. (Trinity).

David L. Windle (military chaplain), from Newport, R. I., to Chaplains' Office, Marine Corps Schools, Quantico, Va.

PARISH CONSERVATION

Send ads and replies to Parish Conservation, 422 South 5th St., Minneapolis 15, Minn. Refer to ad number when inquiring. Parish Conservation assumes no responsibility for the merit of propositions advertised.

FOR SALE

FARM

80 A. farm in Itasca Co., Minn. 9-1A

BUSINESSES

Plumbing, heating business; good area. Reasonable. James Hulgan, Rolfe, Iowa. 9-2C

Hardware-implement bus. Complete repair shop. Full line hardware. NW Minn. 9-3C

POSITION WANTED

Husband & wife available June 1 as manager & RN in home for aged. 9-4D

Couple, church caretakers, living qtrs. incl. 9-5E

HELP WANTED

Psychiatric caseworker: Development of program creates immediate opening in three cottage unit serving twenty-four children. Master's degree required. Beginning salary based on NASW standards. Beloit Lutheran Children's Home, Box 272, Ames, Iowa. 9-6F

Christian day school teacher and principal, grades 6, 7, & 8. 9-7F

Woman—household aid—doctor's family. 9-8F

Licensed practical nurse, under 65, in Infirmary ward at Aase Haugen Home near Decorah, room furnished nearby. 9-9F

Opening for doctor in predominately Luth. community of 1200 in SE Minn. 9-10G

Manager for new retirement home in WC Minn. Opens in June. 9-11G

Luth. doctor in largely Luth. community. Excellent opportunities. Contact Clarence Vaubel, Mapleton, Minn. 9-13G

Editor for weekly paper in WC Minn. Can also purchase paper if desired. 9-14G

CLASSIFIED ADS

Rate: 45 cents a word

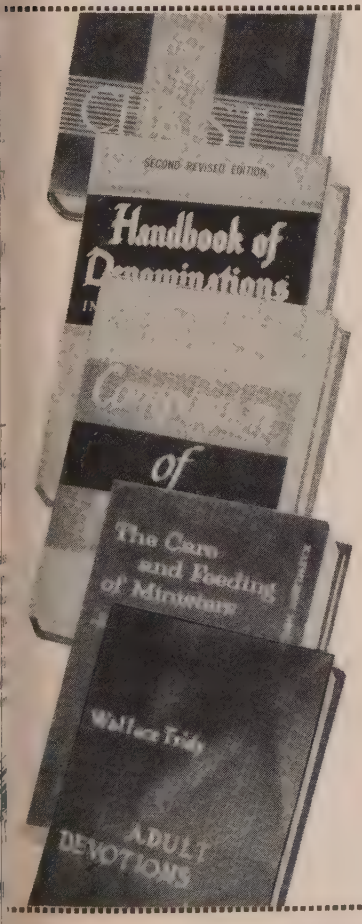
FOR SALE: 60 usable "The Lutheran Hymnary." $1.00 each. Leganger Lutheran, Toronto, S. D.

WANTED TO BUY: Used light oak pews in good condition. Bloomfield Lutheran Church, Upham, N. D.

MOVING TO CHICAGO? Office space for sub-lease, May 1, on all-Lutheran second floor of office building. 280 sq. ft. Convenient Loop location. Division of Welfare, National Lutheran Council, 327 S. LaSalle St., Chicago 4, Illinois.

LUTHERAN ORGANIST-CHOIRMASTER (married) with Lutheran theological training is seeking a parish position beginning in fall. Now completing doctoral studies in church music-liturgy. Write Box 9 Lutheran Standard.

LIBRARIES PURCHASED, Baker Book House, Department LS, Grand Rapids 6, Mich.



New Books.....

from Abingdon Press

Companion of Eternity

W. Gordon Ross. A sprightly dialogue dealing with the age-old but always contemporary question, What is Man? Includes indexes, bibliography. $3.95

The Care and Feeding of Ministers

Kathleen Neill Nyberg. With wit and good common sense, Mrs. Nyberg describes life as a minister's wife, stressing the importance of the role and its responsibilities. $2.50

Adult Devotions

Wallace Fridy. Whether used for private or group meditation, the 28 original worship programs in this book will provide nourishment to all whose spiritual hunger prompts them to follow "henceforth in his ways." $1.75

Handbook of Denominations In the United States

Frank S. Mead. (Second Revised Edition) Prepared from latest data, this book includes information on more than 260 religious bodies. An account of the history, doctrines, distinctive characteristics, and present status of each is given. $2.95

In Christ

E. Stanley Jones. Dr. Jones has written 364 page-a-day devotions which lead you into a deeper understanding of just what it means to be "in Christ" —the differences it can make in your life and your total effectiveness; what happens to life and living when you are "in Christ" and what happens when you are "out." $2.50

Order now from your bookstore

Abingdon Press Publisher of THE INTERPRETER'S BIBLE

Question Box

By Stanley D. Schneider

Is a Lie Always Wrong?

Would you answer this question that keeps popping up all the time: Is it always wrong to lie?
M. J., Tex.

Yes, it is always wrong to lie. The eighth commandment is, "Thou shalt not bear false witness against thy neighbor."

In practical application this sometimes seems extremely difficult to uphold. Socially we have almost become hardened to the so-called white lies. These are the ones which are not supposed to hurt anyone. They are told in order to be nice, or popular, or for a variety of other reasons.

Then, too, there are those more difficult times when it seems that a lie might save a life. In a further elaboration of your question you asked about the plight of the Norwegians who were forced to lie to their German captors in order to save the lives of their loved ones.

Life is not always simple. Sometimes the choices that we have to make are not simply between what is right and what is wrong. Sometimes all the choices seem to be wrong, sinful. In this case the problem would be a choice between lying and contributing to the death of another person.

Far be it from me to pass any kind of judgment upon those who were in such difficult situations, or who are in them today. Frankly, I don't know what I would do.

In the Ephesian letter we are reminded that "speaking the truth in love, we are to grow up in every way into him who is the head, into Christ . . ." (Eph. 4:15).

We are not yet perfect. Forgiveness is not an excuse for sinning. But it does bring us back to God when we have sinned. And being brought back to God we are strengthened and guided into all truth.

Then it is that we become strong enough to live for the truth, and, if need be, also to die for it.

Is a theme "CQ de XP:K" a proper topic for a sermon on the text for Sexagesima Sunday?
M. T., Minn.

Two things I would have to know, or maybe three, before answering.

In the first place I would have to be sure that my interpretation of the symbols is correct. I assume that the meaning of the topic is, "Call from Christ the King." How did I arrive at that? "CQ" is, I believe, a symbol used by amateur radio operators when they are trying to contact another operator. The next part, "de" is Latin and means "from." The "XP" I assume stands for the Greek letters *chi* and *rho* which are the first two letters of the word for Christ in the Greek language. As far as the "K" is concerned, I just guessed at that. "King" seems to go well with the rest of the topic, assuming again that the rest is correct.

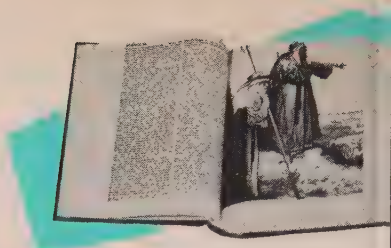
Secondly, I would have to know exactly what the text for the sermon was. Was it the Gospel lesson, the epistle lesson, the Old Testament lesson, or something else? I can think of texts for which "A Call From Christ the King" would be a good theme.

Thirdly, as far as this particular formulation is concerned, I would have to know to what congregation the sermon was preached. There may be some who appreciate cryptographic games. It may be a way of making a sermon "interesting."

Generally speaking, however, if our mission is to reveal God, sermon themes ought to be clearly stated.

Please explain the following part of the proposed Model Constitution for congregations of the American Lutheran Church: "However, adults received as baptized members according to the provisions of Section III, A, 4 of the

Send questions to Prof. Stanley D. Schneider, 835 Chelsea Ave., Columbus 9, Ohio. Names and addresses must be included though only initials will be used.



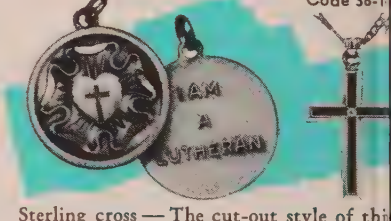
Confirmation a
Graduation Gif

ILLUSTRATED TEXT BIBL

This moderately priced RSV Bible w
full-color illustrations and 12 six-color
is a meaningful gift for the confirmand.
an attractive presentation page and co
footnotes and references. Size 5¼x7½
available in nine bindings, including:
Blue cloth, white edges
Code 30-2
White leatheroid, amber edges
Code 30-2

JEWELRY

Lutheran emblem — "I am a Lutheran"
side, Luther's coat of arms on the other.
able in several sizes, finishes and prices, i
ing:
Colored enamel rhodium polished
18" chain,
Code 38-1
Sterling silver, 18" sterling chain
Code 38-1

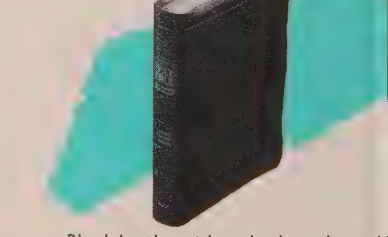


Sterling cross — The cut-out style of thi
ling cross is distinctive. Has 18 inch cha

Code 38-6

CONCORDETTE BIBLE

The RSV Concordette is a new, co
beautiful edition of the Concordance Ref
Bible. It is 5x7 and only 13/16 inch
with 192-page concordance, center colum
erences and 12 color maps. A thoughtful
uation gift, it is available in six edition
cluding:



Black leatheroid, red edges, boxed
Code 30-2
Red genuine leather, gold
boxed
Code 30-2

Order from
Augsburg
PUBLISHING HO

ylaws shall be recognized as con-rmed members, whether or not, t the discretion of the pastor, they articipate in the rite of confirma-ion" (Section III, B, 2).

C. R., N. D.

The two references to the Model Constitution deal with membership in ur congregations. One reference is) baptized membership and the other) confirmed membership.

The problem that seems to be evi-ent is with those who are baptized s adults. Is it necessary for them to e confirmed?

Since confirmation is a church rite ı which those who were baptized as ıfants make a public profession of ıith and take upon themselves the esponsibilities of church member-ıip, it is normally participated in nly by those who were baptized in ıfancy. Those who are baptized as dults take the vows as adults, and ıake their own profession of faith.

Therefore, it isn't necessary to onfirm" what they have already one, perhaps just a few minutes be-ore, in the case of adult baptisms.

Adults who have received instruc-on become both baptized and con-rmed members through Baptism lone.

According to Scripture we are estined for either heaven or hell. f so, what about a child that never eceived Baptism? Would a merci-ul God allow a child like that to uffer everlasting punishment?

P. G., Sask.

God only knows the answer to this uestion. No one would insist that od would do such a thing. Rather e should concern ourselves with hy the child was not baptized. Who responsible for this lack? Surely not ne child. Is it perhaps the parents ho neglected to use this means of race? Is it the local congregation that as the gift and does not seek those ho need it in order that God may ve it?

Sometimes a wrong conclusion is rawn from saying that God would ot condemn a child, namely, that aptism is not important. But it is nportant. God has given it to his urch to use. As for those who do ot receive Baptism, either as infants rough the neglect of others, or as dults through outright refusal, all ese I must leave in the hands of od.

Help yourself and your family

You're a good businessman or woman, a good father or mother. You work hard to give your family the things they need: material articles and love, security and happiness. As everyone knows, the latter items are not only more important but are more difficult to provide.

Perhaps you attend church regularly; perhaps you participate in the work of the church. You may say grace at meals; you may pray privately. But even in addition to these things, regular family devotions can add a new dimension to life and go a long way toward assuring your family love, security and happiness. Family devotions can bring you closer to God and to each other.

To help you express yourselves . . .

GOD'S PROMISES AND OUR PRAYERS

$3.00
Code 10-1386

by J. C. K. Preus

A book of meditations based on promises made by God through the Bible. Each devotion includes a Scripture selection and a hymn stanza. There are daily prayers and also prayers for many church and special occasions.

Use coupon on page 26 to order from

Augsburg PUBLISHING HOUSE
426 South Fifth Street, Minneapolis 15, Minn.

Family Size... By Phelva Hetland

Birthdays and Re-birthdays

FOR breakfast I'd like Johnny-cake and little piggies; and for dinner—could we have steak?" Brud was exercising his birthday privilege of choosing anything he wanted to eat. "Cake? Chocolate layer with chocolate frosting, of course."

"And just go ahead and think of all kinds of odd jobs to do," he added, "because *I* won't have to do *any* of 'em." This was perhaps the most cherished privilege of all.

Brud, turning 16, had outgrown the kind of parties his sisters still enjoyed, but he appreciated their efforts to decorate his cake and hide his presents. He didn't even mind that the family still used the same devotional reading for his birthday that had been in use ever since he could remember. "It makes me feel all warm inside," he said wryly.

But when Dad's birthday came along a month later, a new dimension was added.

As Brud said, "This is the first time this family ever celebrated a birthday by going to church before breakfast."

But this was what Dad had elected to do, since grownups had the same power of choice as children on their birthdays.

Their destination was a nearby ULC church, which had a service of intercession every morning at 7.

(This may be the place to explain that this is a real church, although this family is the same old group of composite characters we have met before, who maybe could be real, but aren't. The pastor is the Rev. J. Stephen Bremer, who has put his imagination to work on making his people aware of what it means to belong to the family of God.)

When Pixie realized where they were going, she bubbled over, "I know a girl who goes to that church. She was baptized there, and do you know what they gave her, and she still has it? A candle that she burns at every birthday; and she'll burn it every year till she's confirmed."

"Now that's both a lovely and a significant thing to do," said Mom.

"And something else she's got—Mom, do I have a baptismal certificate? (Satisfied with her mother's nod, she went on)—But I bet it's not like hers. Hers is framed and hanging on the wall by her bed."

"Something very interesting about that"—this was Dad's turn. "Besides the dates of birth and Baptism it gives the date in the church year on which the child was baptized. So a baby born today might be baptized on Pentecost, and that would then be his spiritual birthday or day of adoption."

BY THIS time they were at St. Mark's. The bulletin they were given bore the heading, "Living in the Family of God." Below the prayer for the congregation was printed a suggestion that this service be used in the home.

The service was read from the bulletin until they came to the hymn, which was read from the familiar red *Service Book and Hymnal.* Jan whispered to her dad, "Is this whole service in the hymnal?"

He nodded and silently turned to page 129, realizing as he did so that this was for his family an introduction to the service of Matins.

Brud, on his other side, pointed to the musical notes on the pages, with an inquiring look. He nodded understandingly when his dad counted on his fingers the number of people there.

The prayers for the sick and the suffering, who were mentioned by name, included one undergoing surgery. The pastor was at the hospital with him, and a member of the congregation was leading the service. He read also the prayers for those who were celebrating birthdays or anniversaries, mentioning their first names.

"We pray for those who on this day remember the day of their creation, especially Alfred, Clarence, and Susan. Grant that as they give thanks to Thee for the gift of life, so may they also praise Thee for their adoption into Thy family, the church, and the gift of life eternal. . . ."

On their way home, Jan "What was this bit about the c year and the baptismal certi again?"

Dad answered, "The church is based on the events in the Jesus on earth, you know. So a sort of link with eternity, And that's the idea, to locate spiritual birthday in the church to remind us that this is the ning of our eternal life. The even says, 'This certificate w honored eternally.' "

"Hey, that's cool." Brud re it, but Jan was disturbed. "Ho he say that?"

"Because in Baptism we have grafted into what is eternal, the of Christ."

LATER in the day, when Bremer came to the house was making the rounds of whose names had been on th that morning, they got to t about confirmation.

"We tell a child he is ren his baptismal covenant," he said he has no experience of it, it h emotional content for him, and means nothing. While if he has reminded all along that he has called into a new relationship, h have experience and *can* confir

Part of this reminding is the cially designed baptismal certi the candle with the convers "When we observe the natural day we pray and give thanks f day of re-birth: on the anniv of their creation we give than their adoption." Special empha also given by having adult ba on Easter Eve, according to a custom.

Acting on his conviction tha learns in proportion to his emo involvement, the pastor not on courages parents to bring child church, but invites them to co gether to kneel at the altar Communion is served. The ch given a prayer blessing. And s more emphasis is laid on "Liv the Family of God."

CONFLICTS *in Corinth*

MOST of Paul's epistles are addressed to "saints." Would he use that term if he were writing to us? Most people think "saint" means a person with more than human goodness.

That's not what the Bible means by the term. If it were, Paul could scarcely have referred to the Corinthians as saints. Look at their faults as detailed in First Corinthians: They were quarreling among themselves (1:11); they were self righteous and proud (4:6, 7); there was open immorality of the worst kind (5:1); they were bringing lawsuits against one another (6:1); there were disorders in worship services and even in the Lord's Supper (11:21). No wonder Paul had to write them a letter!

An Open City

How did this situation come to be? Corinth was a prosperous city of about 400,000 people in what is now Greece. It was what we now call an open city, known the world over for the many and varied opportunities for sin it offered. Quite naturally a small Christian congregation in such surroundings would find themselves in the middle of a conflict between Christian standards of living and the sinful standards of their community.

The purpose of Paul's letter is to cleanse the congregation of pagan attitudes and ways of life. Perhaps converts to Christianity (the congregation was made up largely of Gentiles) found it hard to leave their old ways. This shouldn't surprise us; some of their faults can be found among our congregations where Christianity has been accepted for generations.

What solution—or even hope—could Paul offer for the sorry state of affairs in this congregation? His answer was to stress the absolute lordship of Jesus. "No other foundation can anyone lay than that which is laid, which is Jesus Christ" (3:11); ". . . you are Christ's . . . members of Christ . . . a slave of Christ." The name of Christ is used more in this letter than in any other epistle.

Who's a Saint?

Here is his justification for calling even these people saints, that is, holy. No one by himself can be called holy. But every person who believes in Christ is a saint. When a person is united with Christ by faith, Christ makes him righteous and holy before God (1:30).

Paul established the congregation in Corinth on his second missionary journey (4:15; Acts 18). Apparently during his long stay in Ephesus on his third journey (16:8; Acts 19:10) he learned of the troubles in Corinth. So he apparently wrote them a letter (5:9, 11), which has been lost. He received a reply which asked several questions, but also indicated a complacent, self-righteous attitude. Paul therefore wrote the letter we call First Corinthians to answer the questions and to deal further with the problems in the congregation. Because it takes up several specific questions, the letter is not as unified as some other epistles.

Paul first deals with the split in the congregation by pointing out that a Christian's loyalty is to Christ, not to a preacher or leader (1:12 ff.). He criticizes their attitude of self-righteousness and pride, stating that the only thing any of us can boast about is our God (1:31).

Greek Orthodox clergy at a religious ceremony at present day Corinth.—RNS photo

In his concern for the spiritual recovery of the person who sins, as well as for the witness of the congregation, Paul insists that a person who refuses to give up pagan ways should not be permitted to remain in the church (5:2). Although he makes much of the point that a Christian is free from obligation to laws, Paul allows no room for sinful living. "You are not your own; you were bought with a price. So glorify God in your body" (6:19, 20). Even in lawful actions a Christian is governed by what will glorify God (10:31) and will be helpful to himself and his neighbor. "All things are lawful for me, but not all things are helpful" (6:12).

In Chapter 7 he turns to their questions. These concerned marriage (Ch. 7); the use of meats that had been offered to idols before being sold in stores (Ch. 8); procedures in worship and the Lord's Supper (Ch. 11); the use of special gifts such as healing (12-14); doubts about Christ's resurrection (Ch. 15); and even a special offering (Ch. 16). The principles set forth in answering these questions are still of help in dealing with many problems.

The Greatest of These

Most Christians may be familiar with the chapter on love ending with "So faith, hope, love abide, these three; but the greatest of these is love" (13:13). They may not know, however, that the chapter comes in the midst of a discussion of spiritual gifts. Paul says that gifts such as speaking in tongues are desirable, but that to act in love is much greater (12:31).

Chapter 15 begins with a summary of the essentials of Christian faith: "That Christ died for our sins in accordance with the scriptures, that he was buried, that he was raised on the third day . . ." This is followed by arguments for believing in Christ's resurrection, including a list of those who saw him alive. The chapter ends in a powerful chant of victory over death and sin through Christ (15:54-57). It climaxes a recurring theme in the book: When saints—believers in Christ—are in difficulty, God "gives us the victory through our Lord Jesus Christ."

Read Second Corinthians. Does it say whether Paul's letters did any good?

THE LUTHERAN STANDARD
426 South Fifth Street
Minneapolis 15, Minn.
RETURN POSTAGE GUARANTEED

Second Class Postage
Paid at Minneapolis, Minnesota

S11-61 A
PACIFIC LUTH THEOL
SEMINARY LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

Come and See the Symbols of My Chu

by James S. Kerr

The title, colorful illustrations, large type and attractive photographs invite grade school youngsters to tour the church and learn about Christian symbolism. The simple and interesting text—children talking with their pastor about the symbols they find in the church—is enhanced by lovely illustrations of the symbols and appealing photographs of the children. COME AND SEE THE SYMBOLS OF MY CHURCH is a wonderful gift for a child, grandchild or godchild, and is especially appropriate at confirmation.

☆ Colorful Art

☆ Large, Clear Type

☆ Sturdy Construction

☆ Paper, $1.95

Code 10-800

Illustrations by Helen Huntington

Photographs by Paul Wychor

Christ

The Holy Spirit

The Chu

Use coupon on page 26 to order from

Augsburg PUBLISHING HOUSE

426 South Fifth Street
Minneapolis 15, Minn.

57 E. Main St.
Columbus 15, Ohio

316 S. 18th St.
Omaha 2, Neb.

1925 Third Ave.
Seattle 1, Wash.

26 Fo
Calgary, Alberta,